

TWO
SERMONS,
THE ONE COM-
MENDING THE MINISTE-
RIE IN GENERALL:

THE OTHER DEFENDING
THE OFFICE OF BISHOPS
in particular:

Both Preached, and since enlarged by
GEORGE DOVNAME
Doctor of Divinitie

1. TIM. 3-1, 2.

It is a faithfull saying; If any man desire the office of a
Bishop, he conceiteth a good worke. A Bishop therefore
must be unreprouceable, &c.



no 9

AT LONDON

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PARING THE MISTLE
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 GEORGE DOVANE

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REVERENDISSIMO
IN CHRISTO PATRI AC DO-
MINO HONORATISSIMO,
DOMINO RICHARDO PROVI-
DENTIA DIVINA ARCHIE-
PISCOPO CANTVARIENSI,
TOTIVS ANGLIÆ PRIMATI
AC METROPOLITANO, SE-
RENISSIMÆQVE REGIÆ
MAIESTATI A SANCTIO-
RIBVS CONSILIIS, DO-
MINO SVO AC PA-
TRONO COLEN-
DISSIMO:

GEORGIUS DOVVNAME CON-
CIONEM HANC, QVA TVM MI-
NISTERII DIGNITAS TVM MINI-
STRORVM TRANSITVS TRACTATVR IN
PERPETVVM OBSERVANTIÆ
SVMMÆ TESTIMONIUM
L. M. D. D.



SEMPER INDISSIMULO

CHRISTO PATRI AC DO

MINO HONORATISSIMO

DOMINO R. CH. AC DO. PROVO

VENTIA DIVINA ARCHIEP

SCOPUS GANTVARIENSIS

SCOPUS ANGLIE PRIMATIS

SCOPUS METROPOLITANI, SE

RENTISSIMO ROY REGIS

SCOPUS A. CANTVARIENSIS

SCOPUS D. CANTVARIENSIS

SCOPUS D. CANTVARIENSIS

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A SERMON OF THE DIGNITIE AND DUTIE OF THE MINISTERIE.

1. TIM. 3. 1. 2.

Faithfull is this saying: If a man desire the office of a Bishop, he conueth a good, or goodly, worke. A Bishop therefore must be blamelesse, the husband of one wife, vigilant, sober, of decent behauiour, giuen to hospitalitie, apt to teach, &c.



He blessed Apostle S. Paul, hauing left ^{1. Tim. 1. 3} Timothy as his substitute at Ephesus, and inuested him with Episcopal authoritie, (that is to say, with so much of the Apostolical power as was necessarily to continue in the Church, which besides the Ministerie of the word and Sacraments,

B common

A Sermon of the dignitie

common to all Ministers, consisteth specially in the power of Ordination, & Ecclesiasticall iurisdiction:) hee addresseth this and the other Epistle vnto him, thereby informing him, and ^b in him all Bishops, how to ^c behaue himselfe in the house of God, which is his Church. And to this end he prescribeth Ecclesiasticall Canons, and Apostolicall Constitutions; not onely concerning the exercise of his Episcopall iurisdiction and gouernment of the Church, but also touching the ordination of Ministers. For as in the fifth Chapter he chargeth him ^d not to lay his hands rashly vpon any: so ^e here he directeth him, what manner of persons he is to ordaine Ministers. Prouing from the weight and excellencie of the calling, that not euery one that desireth this office, is to be preferred thereunto: but such a one as *Elshu* ^f scarcely acknowledgeth to be one of a thousand, who the Lord hath, with the excellent indowments of learning and pietie, adorned & made fit for so great and worthe a function. For mens calling must not goe before, but follow the calling of God.

For

^b Chrysost. hom. 10. in 1. Tim.

Oecumen in

1. Tim. 5. The

Epistles to Ti-

mothie and

Titus, are pre-

cedents for

Bishops; and

are as Ter-

tullian saith,

de ecclesiastico

statu compo-

ta. aduers.

Marcion. lib. 5.

in fine.

^c 1. Tim. 3. 15.

^d 1. Tim. 5. 22.

^e Chrysost. hom.

10. in 1. Tim.

Non absque ra-

tione Paulus

huiusmodi mo-

nitis vitatur,

quia Timotheo

ipsi cura in-

cumbebat Epif-

scopos ordinan-

di, sicut & Ti-

to. Conferre

with this

place, Tit. 1. 5

Job. 33. 23.

For their calling is but declarative, as the Schoolemen speake, whereas Gods calling is effective. And therefore men ought by their calling to declare none fit for the Ministerie, but such as God by his calling hath made fit. *The office of a Bishop, saith Paul, is an excellent function, a glorious calling, a worthy worke: therefore he that would be preferred to this office, must be qualified accordingly: that is, for his life, he must be both in generall ^{in omni} without blame, and in particular, chaste, as being the husband of one wife, vigilant, sober, of decent behaviour, harborous, &c.* and for his gifts *doctrinae*, that is, as the Apostle speaketh in another ^{in omni doctrina} place *apt or able to teach.*

1. 2. Tim. 2. 2.
See also Tit.
1. 9.

So that this text is an enthymeme, as we call it, the antecedent whereof setteth forth *amplitudinem Ministerij*, the dignitie of the Ministerie, or worthinesse of the calling: the consequent, *aptitudinem Ministrorum*, the worthinesse of the persons who are to be Ministers, inferred thereupon.

The Antecedent *Paul* confirmeth by his owne testimonie. For that asseuerari-

4 . . . A Sermon of the dignitie

on ~~the~~ ^{the} ~~word~~ ^{word}, it is a faithfull saying, hath (as
 othes also haue) the force of a testimonie:
 and in this place is vsed ~~as a~~ ^{as a}, that is, by
 way of preuention. For as the othes, which
 the holy Ghost interposeth any where in
 the Scriptures, doe argue our infidelitie; so
 these asseuerations doe presuppose in vs
 some contrarie and erroneous conceite.
 As if the Apostle had said: Although car-
 nall men, whose ^h wisdome is enmitie a-
 gainst God, doe basely esteeme of Mini-
 sters in regard of their calling: yet it is a
 most certaine trueth, which by the spirit of
 trueth I doe testifie vnto you, that the of-
 fice of Ministers is an excellent and wor-
 thy calling, and that they are greatly ho-
 noured of God, whom he calleth thereun-
 to. Indeede it is, and alwaies hath been, the
 lot and condition of Gods Ministers in
 this world, to be contemned, scorned and
 abused. The Prophets, who were the Em-
 bassadours of the great God, and Angels of
 the Lord of hosts, were ⁱ despised and de-
 rided. The Apostles, who were the twelue
 Patriarches as it were of the Israel of God,
 and

^h Rom. 8.

^h Chron. 36. 16

and Embassadours sent from Christs side,
to reconcile men vnto God, were notwith-
standing esteemed as the ^k Skumme of the ¹ *1. Cor. 4. 13.*
world and of scouring of all things. But what
speake I of seruants? was not Christ him-
selfe our royall Priest and Prophet, the ¹ A- ¹ *Hebr. 3. 1.*
postle and high Priest of our profession, of
his owne kindred esteemed as a ^m mad man, ^m *Mar. 3. 21.*
of his ill willers flaundered as a ⁿ Dæmo- ⁿ *Ioh. 8. 48. 52.*
niacke, of *Herod* and his gallants scorned
and euen set ^o at naught?

Against this carnall conceite of profane
men, the holy Ghost opposeth his verdict,
when hee saith, *this is a faithfull saying.*
Whereby we are taught, vnlesse we had ra-
ther conforme our iudgements to the vaine
opinion of the wicked world, than to the
infallible censure of the holy Ghost, to con-
ceiue honourable of the Ministers of
God.

And this was the prosyllogisme or
prooffe of the Antecedent, taken from the
testimonie of Gods spirit speaking in the
Apottle, and prefixed as a preface, to win
both attention and credit to this text.

B 3

Now.

sermon of the righte
Now followeth the antecedent it selfe.
*If a man desireth the office of a Bishop, he desireth
a good, or excellent worke.* In which words,
besides the commendation of the Ministe-
rie, which is the maine intendment there-
of, two things are briefly to be discussed.
The one, whether it bee lawfull for a man
to desire the office of a Bishop: the other,
what is the office of a Bishop, which the A-
postle here doth so highly commend. Of
the former the Apostle maketh no questi-
on, but taketh it for granted, that it is law-
full for a man to desire this function. For
what (saith *Chrysostome*) doth the Apostle
say? *If a man desire the function of a Bishop, I
mislike it not, bee desires a goodly worke.* For
first, when men consecrate themselves, as
¹ Nazarits, to the studie of diuinitie, they
doe it in this desire: which, if it bee a desire,
as well to doe the worke of the Ministerie,
as to obtaine the honour thereto belon-
ging, is without doubt most acceptable vn-
to God. And afterwards, when God hath
blessed their studies, and fitted them for
this function; this desire and willingnes to
exercise

*1 Homil. 10.
in 1. Tim.*

*1 Numb. 6.
Amos 2. 11.*

and dutie of the Ministerie. 7

exercise their gifts, and to employ their talents, is a part of their calling from God. For God calleth men, partly inwardlie by himselfe, not onely furnishing them with those gifts which appertaine to the sufficiency of a Minister, but also giuing the this ^{perhaps} or willing readines to imploy their gifts: and partly outwardlie by his substitutes, to whom in his Church he hath committed the power of calling, ordaining and admitting Ministers. The Prophet *Esay*, when his tongue had been touched with a coale from the Altar, and hee had heard the voice of the Lord, saying, *Whom shall I send, he offereth himselfe and saith, Ecce me, Behold, here am I, send me.* A desire therefore to glorifie God in the seruice of the Church, and a signification of this desire, when a man is fitted for the calling, is not onelie lawfull, but also commendable. The greedie and ambitious desire of them, who either are not willing, or not able to glorifie God in the Ministerie, is that which is to be condemned.

¹ Rom 1.15.

¹ Pet. 5. 2.

¹ Esay 6. 6. 8.

Astouching the second, it will be objected;

* Chrysost. hom.
 11. in 1. Tim.
 Ambros. in. 1.
 Tim. 3.
 Hieronym.
 Theophyl. &c.

* Tit. 1. 5, 6, 7.

cted; that the calling of a Bishop, being a function of great authoritie and preeminence in the Church of God, is indeede an excellent and worthie worke; but what is this to other Ministers, who are subiect to the Bishops? I answered, by *ἐκκλησιαστής*, wee are in this place to vnderstand the office, and by *ἐπίσκοπος*, the person, not onelie of such as euer since the Apostles times haue properly been called Bishops, (howsoever this place is principally to bee vnderstood of them, and so is expounded by diuers of the Fathers:) but of all Pastors and Ministers of the word and Sacraments in generall. Which interpretation may be confirmed by conference of this Scripture with *Tit. 1.* where the same Canon being repeated, the Apostle vseth sometimes the word *ἐπίσκοπος*, and sometimes *πρεσβύτερος*. From whence we may gather, either that by Bishop here the Apostle meaneth any presbyter, the names being as yet confounded, as *Ierome* and *Theodoret* suppose: or at the least, that the same things which here are spoken of the dutie and dignitie of Bishops,

shops, doe also appertaine to Presbyters in generall: which cause the other Fathers alleage, why Presbyters be not expressly mentioned in this place. But howsoever the Fathers seeme to be diuided in the interpretation of the word Bishop, some of them by Bishop vnderstanding euery Presbyter; others, those who properly are called Bishops: yet all agree in this, that both of Presbyters and Bishops, that is to say, of all Ministers in generall, this text is vnderstoode. For *Theodore*, though hee say, that by Bishop euery Presbyter is here meant; yet he professeth that what is here said of Presbyters, doth chiefly appertaine to Bishops. And the other Fathers, though they vnderstand this text as spoken of them who properly are called Bishops; yet they say, that in the name of Bishops, Presbyters are also included. Here by the way we are to note, that if the names of Bishop and Presbyter in the writings of the Apostles bee confounded, as *Jerome* and *Theodore* teach, and many in our times not onely affirme; but also out of *I. Act. 20.* *7 Act. 20. 17. 28*

Theodor. in. 1. Tim. 3. Etiam si presbyteris has leges constituit dominus Apostolus, clarum est quod eas oportet primos seruare Episcopos, ut qui maiorem sint dignitatem affecti.

Tit. 1. 5, 6, 7.

Phil. 1. 1.

1. Pet. 5. 1, 2.

Tit. 1. Phil. 1. 1. Pet. 5. confirme, in so much as euery Bishop is a Presbyter, so euery Presbyter a Bishop, according to the Apostles phrased: then it followes necessarily, that in the Apostles writings, there are no Presbyters mentioned, but such as are Pastors and Ministers of the Word. And agreeable to the phrase of the Apostles, hath the perpetuall vse of this word been in the Primitive Church: there being, as I suppose, not any one example to be alleaged out of any Councell or Father, where the word Presbyter doth signifie any other than a Minister or Priest. And if the like shall bee objected against Bishops, that in the Apostles times there was no difference betwixt Presbyters and them: I answer, though the names of Bishop and Presbyter were for a short time confounded; yet the functions were not, as I haue elsewhere shewed.

In Apoc. 1. 20

But to come to that, which, as I said, is the maine intendment of these words: the commendation, which the Apostle giueth to the office of a Bishop, is, that it is

worthie

worthie worke. He calleth it a worke, that we should not imagine it to be an idle dignitie, which when wee have once obtained, we might giue ouer our selues to ease and securitie; but a worke full of employment and difficultie, wherein it behoueth Ministers (who are the Lords * workemen) to * *Matth. 9. 38.* labour, and as the Apostle speaketh *1. Tim. 5. 17.* that is, to labour vnto wearines. But neither is it a seruile worke, or a base Ministerie; but *1. Theff. 5. 12.* a goodly and excellent worke.

Two things therefore doe here offer themselves to our consideration, *Onus & honor Ministerij*. The burden and the honour of the Ministerie, both appertaining to the greatnesse of this calling, and both requiring, (which is the Apostles scope,) a correspondencie of gifts in the person of the Ministerie. For, in regard of both, we may iustly vse that exclamation, *b. 2. Cor. 3. 16.* *quis par est: and who is sufficient for these things?* that is, who is able to beare this burden, who is worthie to haue this honour? For in that he calleth it a worke, that appertai-

neeth to the burden: in that hee termeth it
 excellent, that belongeth to the honour.
 And these two are vnseparable compani-
 ons. For, *honor et onus*: honour and charge
 goe together. Whence it is, that the same
 Hebrew word signifieth both *honorare* &
onerare. For whom God aduanceth vnto
 honour, them hee doth burden with a
 charge, and on whom hee imposeth a bur-
 den, to them he vouchsafeth honour. And
 as they bee vnseparable, so also propor-
 tionable. For such as is the weight of the
 burden, such is the height of the honour,
 and contrariwise. These things therefore
 which the holie Ghost hath vnseparablie
 vnited, ought not to be separated, neither
 by the Ministers themselves, nor yet by
 the people. Desirest thou the honour of
 the Ministerie, *ut presis*, that thou maist be
 preferred aboue others: thou must also
 desire the worke of the Ministerie, *ut prosis*,
 that thou maist profit others. For he, that
 desireth the office of a Bishop, desireth an excel-
 lent worke. Art thou discouraged with the
 weight of the burden? so much let the
 height

height of the honour which God hath in this life awarded, and in the life to come provided for faithfull Ministers, encourage thee. As for the people: many care not how great a burden they lay vpon the Ministers, and how little honour they afford them: as though their charge among all callings could be the greatest, and their honour the least. In a word, let vs on all hands so acknowledge the dutie and dignitie of the Ministerie to bee conioyned, that the Ministers be as readie to performe the dutie of the Ministerie, as to challenge the honour: and the people as willing to yeeld the double honour of reuerence and maintenance to their Minister, as from him to expect the performance of his dutie. For *what things God hath conioyned, let no man seuer.*

But how soeuer in vse these things may not be disioyned; yet, that I may distinctlie and orderly speake of them, I am for a while to seuer them in my speech. And first wee are to weigh the burden of the Ministry. For that are we to vndergoe

before we can iustlie claime the honour.

^a 1. Tim. 5. 17. ^d Double honour indeed belongeth to the Ministerie: of which, as the people must count their Ministers worthie, so must wee labour to be worthie. For ~~we~~ should go with ~~them~~. And who are worthie of the honour of the Ministerie? Surely they, which beare the burden, or doe the worke of the Ministerie. The worke of a Bishop, where- of the Apostle speaketh, is, as may bee gathered out of the words, ~~1. Pet. 5. 2.~~ to bee a good Superintendent, whereunto Peter ^e exhorteth: 1. Epist. 5. Now what that is, the Apostle sheweth, Act. 20. where hee exhorteth the Ministers of Ephesus, ^f that they *would attend vnto themselves and to the whole flocke, ouer which the holy Ghost had made them Superintendents, to feed the Church of God which he hath purchased with his owne blood.* The same he repeateth, though in other words, 1. Tim. 5. ^g Ministers are to be accounted worthie of double honour. But who? ~~is hee~~ ^h that are good presidents, especially they that labour in the word and doctrine. For to feed the flocke, is the chiefe

and durie of the Ministerie. 15

chiefe worke of the Pastor or Bishop, as
appeareth in all these three places. *Feede*
the flocke, saith Peter to the Ministers,
Ministerie, performing the Office of Bishops
or Superintendents, not as of necessitie, but
as willingly, &c. But to speake more di-
stinctly, the worke of a Bishop or Pastor,
which, as I said, is *to be good*
Presidents, or Superintendents, containeth these
branches. The first is, that they attend to
themselves; the second, to their flocke. To
themselves, that they may be precedents,
and as the holie Ghost speaketh *h. 1. Pet. 5. 3.*
ternes and samplers of a godly life. For *Tit. 2. 7.*
this in the Apostles phrase is *h. 1. Pet. 5. 3.*
h. 1. Pet. 5. 3. to be presidents of good workes. But
of this more, when I come to the worthi-
nesse of the person: vers. 2. To the flocke
also they must attend, feeding and oversee-
ing the same both *h. 1. Pet. 5. 2.*
willinglie and *h. 1. Pet. 5. 2.* care-
fully, as those who are to giue an account. *h. 1. Pet. 5. 2.*
For whom in the new Testament, the holie
Ghost, calleth *Ministerie*, Superintendents, in
the old he calleth *speculatores, watchmen:* *h. 1. Pet. 5. 2.*
whose office is the custodie and gardian-
ship

*⁊ Ars. est arti-
um, regimen a-
nimarum.
Gregor. pasto-
ral. part. 1. c. 1.*

*⁊ Ezech. 3. 17.
33. 8.*

⁊ Act. 19. 16.

*⁊ Homil. 21. in
Ezech.*

*⁊ 1. Tim. 3. 16.
Ezech. 34. 4.
1. Thess. 5. 14.*

ship, not of mens bodies, but, that which is ⁊ more, of their soules; for which they are to watch, as they who are to giue an account. In so much, that if any of their flocke shall perish through their default; they shall perish indeed in their sinnes, but their blood will the Lord require at the watchmens hands. And this doth the Apostle Paul insinuate in his farwel Sermon, where in the conscience of his Ministerie faithfully performed, he professeth ⁊ that he was free from the blood of them all. By which word, saith Gregorie, ⁊ we are convicted who are called Priests, who besides those evils which we haue of our owne, doe ad the deaths of other men. For so many doe we kill, as wee doe suffer through our negligence and silence to perish. Now wee are to attend the flocke, first, by watching ouer the same as good shepherds, accomodating our selues to their seuerall estates and necessities. As namely, ⁊ to instruct the ignorant, to reduce the erroneous, to heale the diseased, to seek the lost, to admonish the disorderlie, to comfort the distressed, to support the weake, to be

be patient towards all. Secondlie, by 'feeding' ^{1.Pet. 5.2} them in the Ministerie of the word and Sacraments, and lastly by 'praying for' ^{1.Sam. 12.23} them both publickly and priuately.

This burden of the Ministry, was after a sort prefigured by the burden of the Arke, which was imposed ^{Deut. 31.9} on the Priests. For in the Arke ^{Hebr. 9.4.5} was the golden pot hauing Manna, and Aarons fruitfull rod, and the tables of the Couenant; and upon it the propitiatorie overshadowed with the glorious Cherubins. For by the pot of Manna, we may vnderstand the Sacraments; by the rod, Ecclesiasticall discipline; by the budding and fruitfulness ^{Numb. 17.8} of it, their fruitfull conuersation; by the tables, the preaching of the law; and by bearing the propitiatorie (figuring Christ,) the Ministerie of reconciliation committed vnto the Ministers of God, both in respect of prayer and also of preaching.

But the principall burden and chiefe worke of the Ministry, for which double honour is ^{1.Tim. 5.17} especially due to Ministers, is the preaching, that is, the expounding and

D

applying

applying of the word, to the diuers vses of
^a 2.Tim. 3.16. doctrine, confutation, instruction and re-
^b 2.Tim. 4.1,2. prooffe. To the ^b diligent performance
^c 1.Cor. 2.4. whereof, in the ^c demonstration of the spirit,
^d 2.Cor. 4.2. in ^d sinceritie as in the sight of God, in ^e discre-
^e Mat. 24.45 tion and ^f faithfulnessse, as it becommeth the
^f 1.Cor. 4.2. wise and faithfull steward of God, with ^g gra-
^g Tit. 2.7. uitie, ^h iudgement, ⁱ boldnes and power, and fi-
^h Mic. 3.8. nally with zeale of Gods ^k glory and ^l salua-
ⁱ Ephes. 6.19,20 tion of the hearer: the Minister is bound
^j Jerem. 1.8,17. with a double bond of necessitie, the one,
^k Exec. 3.8,9. in regard of himselfe; the other, in respect
^l John 7.18. of the people. In regard of our selues, eue-
^m Mal. 2.2. rie one of vs must say with the Apostle,
ⁿ 2.Cor. 11.1. ^m Necessitie is laid vpon me, and woe vnto me
^o Gal. 4.19. if I preach not the Gospell. For if they bee
^p 1.Cor. 9.16. subiect to the curse, who withhold the
 corne: what is to be expected of them, who
 withdraw from the people of God, the di-
 uine food of their soules? Assuredly both
^q Prov. 11.26. are accursed: they, ^r of the people: these,
^r Exech. 34.2. of God: ^s woe to those Pastors, *qui non*
^s Zac. 11.17. *pascunt, sed depascunt gregem*, who feed not the
 flocke, but feede vpon it. And againe, ^t *Vae*
Pastori nihili, Voe to the idle shepheard that
for sakeh

forſaketh the flocke: the ſword ſhall be upon his arme, and upon his right eye, (whereby is meant his power and iudgement.) His arme ſhall be dried vp, and his eye ſhall be utterly darkned.

In regard of the people, the Ministerie of the word is ſo neceſſarie, that our Saviour ſaith; there is neceſſitie of this one thing. ^{1 Luk. 10. 42.} And Salomon, ^{1 Prou. 29. 18.} that where this is wanting, the people periſh. But the neceſſitie of preaching in reſpect of the people, appertaineth to the dignitie of the Ministerie, whereof I am now to ſpeake.

And firſt of the office it ſelfe, and then of thoſe titles, wherewith Miniſters are adorned in the word of God. Of the office I am to ſpeake, firſt, abſolutely; then, by way of compariſon. Abſolutely it is affirmed in this place, to bee an excellent, or worthie worke. And ^{1 Heb. 5. 4.} an honour: and elſewhere we are taught, that for this workes ſake, the Miniſters are ^{1 1. Theſſ. 5. 12.} exceedinglie ^{cap. i. v. 12.} to be loved, and reuerenced, and for the dignitie of their function to be ^{1 Phil. 2. 29.} had in honor. Yea that the very ^{1 Eſay 52. 7.} ſeete of thoſe which preach ^{1 Rom. 10. 15.} the

the Gospell ought to seem beautiful vnto vs. And the same may be confirmed, by consideration of the *institution* of the Ministry; the *eminencie* of the persons who haue exercised this function; the *excellencie* of the end for which it was ordained; and lastlie, *the dignitie of the parts*, whereof it doth consist.

First, therefore Ministers were ordained to supplie the office, and sustaine the person of the Sonne of God, who is the Word and wisdom of his father. For from the beginning of the world vntill the time of *Moses*, the Lord for the most part in his owne person, performed the office of preaching to his people. In which respect hee is often called in the bookes of *Moses*, the 7 Angell of God, and elsewhere the Angell of the couenant. But when the Lord in terrible maner had published his law from heauen, and the people, not being able to endure his voice, had humbly intreated him, that he would be pleased to speake vnto them by a Prophet: vpon this occasion, the Lord ordained the publicke Ministerie,

7 Gen. 22. 11. 12

Exod. 3. 2. 4. 6.

Gen. 32. 28. 30

& Hos. 12. 3.

Exod. 12. 20, 21

& 1 Cor. 10. 9.

Malac. 3. 1.

Ministerie, and ^a promised a continuall ^{a Deut. 18. 18.} succession of Prophets, (into whose mouth he would put his words,) which was to continue vntill Christ, in whom especially that propheticie was verified. And againe, when Christ was to ascend into heauen, hee ordained the Ministers of the Gospell, as the Embassadors of God, in his stead: affirming, ^a that as his father *had sent him, so he* ^{a Iohn 10. 21.} *did send them.* For we (saith the Apostle) ^b *are the Embassadors of God in Christs stead,* ^{b 2. Cor. 5. 20.} *even as though God did intreate you by vs, wee beseech you in Christs stead, be reconciled vnto God.* The Ministers therefore were ordained to supplie the roome of Christ. Which the Lord did, not that hee would haue the Ministerie of the word lesse esteemed, then if he should speake from heauen himselfe; but that hee might by this meanes teach vs after a more familiar manner, and might make the better triall of our obedience. For as Iohn saith, ^c *Hee that knoweth God,* ^{c 1. Iohn 4. 6.} *heareth vs; and who is not of God, heareth vs not.* Our dutie therefore is, when God doth speake vnto vs by his Ministers,

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^d *Act. 10. 33.* to set our selues, with *Cornelius* ^d and his
 company, in the presence of God; and to
^e *1. Thess. 2. 13.* heare ^e *The word preached, not as*
the word of man, but as it is indeede the word of
^f *Gal. 4. 14.* God: and to receiue the Ministers of God,
 as the Galathians ^f entertained *Paul*, as the
 Embassadors of Christ, as the Angels of
 God, yea, as Christ himselfe. For so hath
^g *Luk. 10. 16.* he said ^g to his Ministers, *Hee that heareth*
you, heareth mee; and hee that despiseth you,
despiseth me.

But let vs also consider the excellencie
 of those persons, who haue in former times
 exercised any part of this function. And
 here I could commend vnto you *Noah*, the
^h *2. Pet. 2. 5.* prince of the world, and ^h Preacher of
 righteousness: *Melchisedec*, who was
ⁱ *Hebr. 7. 1.* both ⁱ a King and a Priest: *Moses* the Pro-
^j *Gen. 14. 18.* phet and Prince of Israel: *Dauid* a King
 and a Prophet: *Salomon* that glorious King,
^k *Ecclesiast.* affecting the name of a ^k Preacher. I might
 alleage that the Kings among the heathen,
 were also Priests. For hence it was, that the
 Athenians and the Romanes, after they
 had expelled their tyrannizing Kings, did
 ordaine

ordaine to themselves, *Reges sacrificos*, sacrificing Kings, because certaine sacrifices among them, might not be offered but by Kings. But what speake I of meere men? The sonne of God, before his incarnation, as you heard before, was the Angell and messenger of God vnto his people: and after he became flesh, he professed, that ^{1 Luk. 4. 18. 43.} he was sent to preach. And who knoweth not, that he being truely and onely *veritas*, as hee is our King, so also our Prophet, and our Priest? And that, which yet more setteth forth the excellencie of the Ministry; Christ, who, as he was God, thought it no robbery to be equall with God: yet as hee was also man, he would not take vpon him this = honour to be our Priest, vnlesse hee ^{= Heb. 5. 4. 5.} had been called thereto of God, as Aaron was. Whereas therefore I said, that certaine Princes haue been Prophets: you may well thinke, that this is no greater credit to the Ministerie, that Kings haue prophesied; than it was commendation to the Kings themselves, that they were Prophets. And howsoeuer sometimes they haue been gra-
ced

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^a 1 Sam. 10. 11.
19. 24.

^o 1 Sam. 13. 9.
13. 14.

^p 2 Chron. 26.
16. 19.

^q Amos 1. 1.
Zac. 14. 5.
Ioseph. Antiq.
Iud. lib. 9. c. 11.

^r Hebr. 5. 4.

ced with that part of the Ministerie, (for
euen ^a *Saul* sometimes was among the Pro-
phets:) yet might they not intrude vpon
the other functions of the Priesthood. And
therefore *Saul*, the King of Israel, for thru-
sting himselfe into the office of the Priest,
^o was himselfe thrust out of his kingdome.
Likewise, when *Huzziah* the King of Iuda,
^p presuming (his heart being lift vp with
pride,) to offer incense vpon the altar,
which was a function peculiar to the Priests,
the sonnes of *Aaron*; the Lord, not onely
caused a fearefull ^q earthquake, to testifie
his displeasure: but also presently smote
him with a Leprosie, and sequestred him
from his regall function. For ^r *no man*, what-
soeuer he be, *may take vpon him this honour,*
but he that is called thereunto of God, as Aaron
was.

I come to the end of the Ministerie;
which is, to saue mens soules. Other pro-
fessions respect the good of this life; as the
Magistracie, the maintenance of peace and
good order among the subiects; the art of
the Physitian, the health of his Patient; the
profession

profession of the Lawyer, the wealth of his Client. But the end of the Ministerie alone, is the saluation of Soules. For although Christ hath performed so much as is sufficient, for the saluation of all: yet none are actually saued, but they onely, to whom the benefit of the Messias is communicated. Now the merits of Christ are applied ordinarily by the Ministerie of the Word and Sacraments: vnto which, for that cause, the power of Saluation is ascribed. They therefore who enioy the Ministerie of the Word and Sacraments, let them acknowledge themselues infinitely bound vnto the Lord; who hath visited them with the fauour of his people, and vouchsafed vnto them the peculiar priuiledge of his visible Church; in that he hath not onely sent his Sonne to redeeme them, but also giuen them those meanes, whereby the benefit of Redemption may be applied vnto them.

There remaine the parts of the Ministerie; which are two: the Leiturgie or public seruice of God in the Congregation, and the regiment of the Church. The Lei-

E

turgie

turgie hath three parts; the Preaching of the Word, publike Prayer, and administration of the Sacraments. In the Preaching of the word, as the ductie of the Ministerie, so also the dignitie doth principally consist: this being the chiefe worke ^{of the} Ministerie, for which ^a double honour is especially due vnto the Ministers: yea, the ^{work} *of the Lord*, in respect whereof the Ministers *in christe in demyngton in god*, as the ² Apostle speaketh, that is, *performing the sacred function of preaching the Gospell*, are called, *in christe in god*, the co-workers of God. But the worthinesse of this worke may easily appeare, if we consider the excellencie, profit, and necessitie thereof. For what greater honour can be vouchsafed to a mortall and sinfull man, then to be the ² Angell or ² Embassadour of God in stead of Christ; appointed and sent of God, ^a to reconcile men vnto himsele, to iustifie them, and to saue them? And hereby also appeareth the exceeding profit and necessitie of the Ministry of the word. The profit, in that by the preaching of the worde, men are brought

[Ephes. 4. 12.

[1.Tim. 3. 17.

[1.Cor. 16. 10.

[Rom. 15. 16.

[1.Cor. 3. 9.

[Job 33. 23.

[2.Cor. 5. 18. 20

brought to saluation, and all the degrees thereof. The necessitie, in that without it ordinarily men cannot attaine to saluation, no nor yet to any degree of saluation. For whereas there are three degrees of saluation in this life, our vocation, our iustification, our sanctification: what one of these is not effected by the Ministry of the word, and what one of them is effected ordinarily without it? For whom God^b hath elected, ^{Rom. 8. 30.} them doth he call; neither shall any be saued (I speake of such as come to yeeres of discretion,) but such as are, or shall be called. Hence it is, that the Church, which is the companie of the elect, is called *ecclesia*, a companie of men called. Now men are called by the Ministerie of the ^c Gospell, ^{2. Thess. 2. 14.} seconded and made powerfull by the Spirit of God. For first, by it, our minds are enlightned^d to see our owne miserie in our selues, and the infinit mercies of God in the ^{Luk. 1. 79.} ^{Act. 26. 18.} mysterie of saluation by Christ. Secondlie, by it, as by the ^e arme of God, men are ^{Esay 53. 1.} ^{Act. 26. 18.} drawne vnto him, that they may turne vnto God, and beleeue in Christ. Neither

is there any meanes in the world, so effectuall to worke the conuersion of a sinner, or to bring him vnto faith in Christ, as the Ministerie of the word : by which if a man will not be perswaded, neither will hee beleue, though an Angell should come from heauen, or a ^f man be raised from the dead.

^e Luk. 16. 31.

For indeed the Ministerie of the Gospell, is the ^e power of God to our saluation. And although in the world it be contemned, as a weake and foolish meanes : yet it is the good ^h pleasure of God, by the foolishnes of preaching, to saue those that beleue.

^e Rom. 1. 16.

^e 1. Cor. 1. 21.

^e Rom. 8. 30.

Againe, ⁱ whom God calleth, them hee iustifieth, acquitting them from their sins, and accepting them in Christ, as righteous, and as heires of eternall life. But men are

^e Rom. 10. 17.

iustified by faith: and faith ^e commeth by bearing the word of God. For as the Apostle rea-

^e Rom. 10. 24.

soneth, ⁱ How shall they call on him, in whom they haue not beleued; and how shall they beleue in him, of whom they haue not heard; and how shall they heare without a preacher? For

^e 1. Cor. 3. 5.

this cause, Preachers are said to be ^m Ministers, by whom we beleue, and being Ministers

of

offaith, whereby men are iustified, they are also said ^{to iustifie men.}

^{1. Tim. 2. 2.}

Moreouer, whom the Lord doth iustifie by faith, them also hee doth sanctifie by the Spirit of regeneration. For ^{who soeuer is} ^{2. Cor. 5. 17.} in Christ, hee is a new creature. Neither can any man truly hope to enter into ^{the} ^{1. Ioh. 3. 3.} kingdome of heauen, unlessse he be borne againe. But how should men be borne againe? by ^{the} ^{1. Pet. 1. 23.} immortal seede, saith Peter, which is the word of the liuing God: by which Preachers doe beget men vnto God. And in that respect are called spirituall fathers, fathers in the faith; because, as Paul speaketh to the ^{Corinthians,} ^{they beget them by the Gospell} ^{1. Cor. 4. 15.} of Iesus Christ. And forasmuch as wee are nourished, as the Philosopher saith, by that from which we are ingendred: the word therefore, as it is the seed of our spirituall generation, so is it the food of our soules, whereby wee are to bee nourished, and to grow vp in grace: affording, both ^{milke} ^{1. Pet. 2. 2.} for the new borne, and ^{strong meate} ^{Heb. 5. 12, 13, 14.} for those who are better growne in Christ. And therefore, as the Ministers be fathers to be-

⁊ *Ephes. 4. 11.* get men; so are they also [⁊] Pastors, to feed
 them. And whereas sanctification consi-
 steth of two parts; a *dying vnto sinne*, and a
living vnto righteousness: the Ministerie
 of the word, is as *salt* to mortifie our cor-
 ruptions. In which respect the Ministers
 ⁊ *Matth. 5. 13.* are called the [⁊] *salt of the earth*. And in
 respect of righteousness *habitually*, it is the
 ⁊ *Rom. 10. 8.* [⁊] word of faith, the [⁊] Ministerie of the Spi-
 ⁊ *1 Cor. 3. 8.* rit, the [⁊] word of grace, by [⁊] which wee are
 ⁊ *2 Cor. 10. 12.* sanctified. And as for *actuall* righteousnes,
 ⁊ *Iohn 7. 17.* it is the [⁊] fruit of the word preached, which
 ⁊ *Coloss. 1. 6.* being sowne in the furrowes of good and
 ⁊ *Luke 8. 15.* honest hearts, [⁊] bringeth forth fruit with
 patience.

If therefore our vocation, iustification
 and sanctification, which are al the degrees
 of saluation going betweene election and
 glorification, bee all of them wrought by
 the Ministerie of the word: we must ac-
 knowledge it, worthily to bee called the
 power of God to our saluation, and not
 without good cause the power of sauing
 mens soules to bee ascribed vnto it, and to
 the preachers of it, as to the meanes and
 instruments

instruments vnder God. Receiue with meek-
 nes, saith S. Iames, ^a & ^b *Episto. 1. 2. 20.* the Wordena: *Jam. 1. 21.*
 grafted, (to wit, by the Preachers who are
 Gods planters: 1. Cor. 3.) *U* Which (saith ^c *1. Cor. 3. 6, 7, 8*
 he) is able to saue your soules. Attend to thy
 selfe (saith Paul to ^d *1. Tim. 4. 16.* Timothie) and to doctrine,
 continue therein; for this doing, thou shalt saue
 both thy selfe, and them that heare thee. But
 to conclude this point with the oracle of
 our Sauour Christ, sounding in the eares
 of S. Paul at his conuersion, from heauen:
 at which time he appearing vnto Paul, to
 make him, as he there saith, ^e a Minister of *Act. 26. 16.*
 the Gospell, setteth downe the end of the
 Ministerie in these words, which containe
 the summe of all that hath been said con-
 cerning the preaching of the word. To
 open (saith ^f *Act. 26. 18.* he) their eyes, that they may bee
 turned from darkenesse vnto light, and from
 the power of Satan vnto God, (there is voca-
 tion) that by faith in Christ, (for so I con-
 strue the words, there being a comma in the
 Greeke text after *inquit*) they may receiue
 forgiveness of sins, (that is iustification) and
 inheritance among them that are sanctified:
 there

there is sanctification, and glorification; and all to be procured by the Ministerie of the word.

Here therefore by the way diuers sorts of men are to bee admonished. First, the Ministers: that as they desire the saluation of their people, whom Christ hath redeemed with his most pretious bloud, they would not onlie bee diligent in preaching, but also bee carefull so to preach, as that their conscience may beare them witnesse, that in their Ministerie they truly seeke to glorifie God, in the saluation of the people. Secondly, the people; that as they tender the eternal saluation of their soules, so they should be affected to the Ministerie of the word. For the ^kkingdome of heauen (so is the preaching of the Gospell called, because it is the principall meanes to bring vs to Gods Kingdome) is like a treasure, or a pretious pearle, which a man hauing found; he will sell all that he hath to procure it. Thirdly, they that doe hinder the preaching of the word: for seeing the word preached is of such necessarie to saluation, they

* *Matth. 13.*
44, 45.

they which are an hinderance to the preaching of the word, doe also hinder the saluation of their brethren, which euery Christian is bound by all good meanes to aduance. Of this kind are they, who being not of the Ministerie doe get into their hands the liuings and possessions of the Church. For where is want of liuing, there will be want of Preachers; where Preachers or Prophets are wanting, there prophesie, or preaching faileth: and *where¹ prophesie faileth, there the people perish.* The people indeede shall perish in their sinnes: but their blood shall be required at thy hands, who hast been the cause of their spirituall famishment. 1. Prov. 29. 18.

Such also are those greedie Patrons, or rather latrons of Church liuings, who with *Gebezi*, sell such things as none but Simons will buy: who with the theefe, & traitor *Iudas* betray for *quid mihi dabitur*, the bodie of Christ, which is his Church, into the hand of blind and Pharisaicall guides: who with *Ieroboam* the son of *Nebar*, preferre to the Ministerie, the *skirts*, or, as the Prophet ^{1. King. 12. 31.}
^{1. King. 13. 33.}

F calleth

Esay 9.15.

calleth such, the ^{scourge} *scourge* of the people. But these men as they imitate the practise of *Gebezi, Judas and Jeroboam*: so let them feare their end.

**Mark.8.36.*

And lastly, such are those Ministers, who hauing either no will, or no skill to feede the people of God with the food of life; doe notwithstanding for the milke and fleece of the flocke take vpon them the charge of soules. But let these and the former consider, that wheras they ought to be resolved, not to hazard, or lose their owne soules, though they might ^{gain} *gain* the whole world: they to gaine, not the whole world, but the tithes of some one parish (which are as nothing in comparision of the world) doe hazard not their own soules alone, but the soules of the people, whom they depriue of the principall ordinarie meanes of their saluation.

But to returne to my purpose: haue you by your own experience found the Ministers to haue been the meanes vnder God of your vocation, iustification, sanctification, which are the necessarie forerunners
of

of saluation? then, I dare say, you will confesse that to be true, which *Paul* writing to *Philemon*, forbeareth to speake: that you owe euen your owne ° selues vnto them: ° *Phil. 17.* and that you ought to be affected to them, as the *Galathians* were to *S. Paul*, who giueth this testimonie of them, that they were readie (if it had been possible) to ^p pull ^p *Gal. 4. 14.* out their owne eies to doe him good. But if you be more readie to pull out their eies, then to doe them any good; it is a manifest argument, that as yet you are not sanctified, not iustified, not called; and therefore not to be saued, vnlesse these graces shall hereafter be wrought in you by the Ministerie of the word. Which benefits if you doe but looke for at the Ministers hands, you cannot but honour and reuerence them in the meane time. But if you neither haue these graces, nor hope for any, wee must count our selues blessed, when for our calling and the discharge of our dutie, we are of such persons hated and reuiled.

Thus much I thought good to speake of preaching the word. Now are wee

¹ De Sacerdot.
lib. 6. cap. 4.

² Apolog.

³ Psal. 106. 23.

⁴ 2. King. 2. 12.
et cap. 13. 14.

brieflie to intreate of inuocation, and so of the rest. For as in the preaching of the word, the Minister is the Lords Embassa-
dour to his people: so in publicke prayer he is an orator; and as it were an interces-
sour for the people vnto God. In which re-
spect, *Chrysostome*¹ saith, that the Minister
performeth an embassage vnto God, not only
for his owne people, but also for the whole world,
as if he were an vniuersall father hauing care
of all. And *Naxianzene*² acknowledgeth
it to be no small honour, to bee preferred
before others in neerenesse vnto God, and
to receiue *ἡμετέριον, ἢ παντὶ τοῦ κόσμου:* a pre-
sidentship of soules, and a mediation betweene
God and men: By which they stand, as *Mo-*
*ses*³ once did, in the breach: and for which,
as the Prophets were wont, so may godlie
Ministers now, bee worthilie called the
horsemen and chariots of Israel.⁴

I come to the Sacraments: whereof the
Ministers also are dispensers. For as in re-
spect of the word, which is as it were Gods
treasurie, the Ministers are his treasurers: so
in respect of the Sacraments, which are the
scales

seales of God, the " seales of that righte- ^{" Rom. 4. 11.}
ousnesse which is by faith, they are the kee-
pers of the Lords seales, whereby the peo-
ple of God are assured, not of an earthlie
patrimonie, but of an eternall kingdome
in heauen. If therefore it be a great honour
(as it is indeede) to be the Lord keeper of
the Kings seale, which notwithstanding
hath vse but in temporall affaires: what
shall we thinke of their function, who are
the keepers of the heauenlie Kings seales:
which also serue for the confirmation of
spirituall blessings in heauenlie things?

Hauing spoken of the leiturgie, wee are
now to intreate of the regiment of the
Church. For to the Ministers the Church,
which is the spouse of Christ, is committed:
thathauing espoused her against the mar-
riage day, which is the day of iudgement,
they may present her * vnto Christ the ^{" 1. Cor. 11. 2.}
bridegroom, as a pure virgin and vndefi-
led. In which sense ^{" Nazianzene calleth ^{" Apolog.}}
the Minister, ^{ἡμεῖς ἡμεῖς ἡμεῖς} and
^{" Chrysostome thus describeth him, ^{" De Sacerdot. lib. 3. cap. 6.}}
^{ἡμεῖς ἡμεῖς ἡμεῖς} He whose office it is to adorne

the spouse of Christ. And forasmuch as the Church in the Scriptures is also called the house of God: therefore the Ministers, who are set ouer the Church, are called

^a Tit. 1.7.

^b Luk. 12.42.

^c Esay 22.22.

^a *οικονομοι*, that is, *stewards* of God set ouer his household. And whereas the authoritie of a steward is signified by the ^b keyes committed vnto him: our Sauour Christ therefore, to his stewards hath committed keyes,

^c *Matth. 16.19* ^c *The keyes of the kingdome of heauen*, that both by preaching the Gospell, and by Ecclesiasticall discipline, they might open to some the gates of heauen, and shut them to others: that to them which belecue and repent, they might pronounce the sentence of absolution, and might denounce damnation against the vnfaithfull and impenitent: that they might loose the one, and bind the other. Which their authoritie he hath ratified with most gracious promises, assuring them on his word, which is infal-

^d John 20.23.

libile, that ^d *whose sinnes they remit, they shall be remitted, and whose sinnes they retaine, they shall be retained.* And againe, ^e *Whatsoeuer they bind on earth, it shall be bound in hea-*

^e Matth. 18.18.

uen;

men; and what soeuer they loose on earth, it shall
 be loosed in heauen. Wherefore, as by the
 worke of their Ministerie, men being ther-
 by conuerted, the will of God is done, as in
 heauen, so also vpon earth, according to
 our daily ⁶ prayer: so by the authoritie ⁶ *Matth. 6. 10.*
 committed vnto them, it is done, as in the
 earth, so also in heauen. Then which, what
 authoritie is more glorious vpon the
 earth? the Magistrates indeede, hauing
 the keyes of an earthly kingdome, haue al-
 so power to loose and to bind the bodies
 of their subiects, and to commit the same
 to a Iaylour or executioner. But the Mi-
 nisters, hauing the keyes of the kingdome
 of heauen, haue power to binde and loose
 the soules of men, and to deliuer the obsti-
 nate to Satan: and what they doe vpon
 earth, is ratified in heauen. And this is that,
 which ⁶ *Jerome* saith, the Ministers *hauing* ⁶ *Ad Heliodo-*
the keyes of the kingdome of heauen, doe iudge ⁶ *rum de vita et*
after a sort before the day of iudgement. ⁶ *remittit.*

Hitherto the dignitie of the Ministerie
 hath been absolutely declared, and with-
 out comparison. But if into the ballance
 of

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of comparison we shall put the Ministers and other men, I had almost in some respects added the Angels, we shall finde that to be true, which ^h Ambrose hath auerred: that the dignitie of Bishops can scarcely be matched with any comparisons. Wee will therefore compare Ministers with other men: first, as they are men; secondly, as they are Christians: thirdly, as they are honorable.

^h De dignitate sacerdot. cap. 2. Honor & sublimitas Episcopalis nullis potest comparationibus adaequari.

ⁱ Ephes. 2. 3.

^k 2. Cor. 5. 18. 20

^j Matth. 5. 14

^m Luk. 1. 79.

ⁿ A. B. 26. 18.

^o Ezech. 16. 14

^p Matth. 5. 13.

^q Iohn. 17. 17.

Men by nature, are the children ⁱ of wrath, and enemies of God; the Ministers are ^k Embassadors sent from God to reconcile them vnto him. Men naturallie sit in darkenesse, and in the shadow of death, knowing no more of God then serues to leaue them without excuse: the Ministers are the ^j light of the world, who are sent of God to ^m enlighten them, to open ⁿ their eyes, to bring them out of darkenesse into light, and to guide their feete into the way of peace. Men naturally are such, as ^o Ezechiel describeth, wallowing in their owne pollutions, not washed with water, nor seasoned with salt: The Ministers are the ^p salt of the earth, ordained of God to season men, and to ^q san-

ctifie

Rise them with the word of truth, & to wash
 them with the laour of regeneration.
 Men naturally are [†] dead in sinne, neither ^{† Ephes. 2. 1.}
 can they liue vnto God, vnlesse they bee
 borne againe: Ministers are spirituall fa-
 thers, who by preaching the Gospell [†] beget ^{† 1. Cor. 4. 15.}
 men vnto God. Men naturally are without
 faith, voide of the spirit, destitute of grace:
 Preachers are [†] Ministers by whom they be- ^{† 1. Cor. 3. 5.}
 leue: Ministers of the [†] Spirit, Ministers ^{† 2. Cor. 3. 6. 9.}
 of grace. Men naturallie being the bond-
 slaues of sinne, and captiues of Satan, are
 by him as the [†] Gergesins swine caried head- ^{† Luk. 8. 33.}
 long into *mare mortuum*, the dead sea of
 perdition: the Ministers are by Obadiab
[†] called *sauiors*, and by Christ himselfe, [†] the ^{† Obad. 21.}
fishers of men, [†] *ἰσχυροὶ*, catching with the [†] net ^{† Luk. 5. 10.}
 of the word [†] *ἐκ τῆς ἐξουσίας*, those, who were [†] ^{† Matth. 13. 47.}
 caught of the diuell, bringing them out of
 the [†] power of Satan into Gods kingdom; [†] ^{† 2. Tim. 2. 26.}
 out of the flauerie of sinne, into the glori-
 ous libertie of Gods children; out of the
 state of damnatiō, as it were the vniuersall
 deluge, into the state of grace and saluati-
 on, as it were into the Arke of Noah. You

G

see

see then how the comparison stands between Ministers and other men.

Let vs therefore compare them with others, as they bee Christians, and such as shall be saued by Christ. Other Christians are but the *sheepe* ⁴ of Christ: Ministers are also ⁵ *Pastors* or shepheards, to whom Christ the chiefe Pastor hath committed his sheepe to bee guided and ⁶ fed. Other Christians are but the ³ *plants* in the Lords garden: Ministers are also the Lords *gardners*, appointed of God to ⁷ plant, and to water them. Other Christians are but *living stones* in the Temple of God, which is his Church: Ministers are also Gods ⁸ *builders*, ordained of Christ, ¹ *regis iustitiam in omni pietate dicitur*, for the edifying of his body, which is his Church. Others finally are but the familie, and as it were the household seruants of Christ: the Ministers are the *stewards*, ² whom the Lord hath set ouer his familie, to giue to euery one, which be of the houthold of faith, their ¹ *portion of food* in due season.

Out of these two comparisons it doth evidently appeare, that no man, whatsoeuer

uer

⁴ Joh. 10.

⁵ Ephes. 4. 11.

⁶ Joh. 21. 15. 16

⁷ 1. Pet. 1. 2.

⁸ A. 20. 28.

³ Cant. 4. 12.

¹ 1. Cor. 3. 6.

² 1. Pet. 2. 5.

¹ 1. Cor. 3. 9.

¹ Ephes. 4. 12.

² Titus 1. 7.

¹ Math. 24. 45.

¹ Luk. 12. 42.

uer he be, whether a true Christian, or but a naturall man, hath iust cause to despise the ministers of God. For in that the true Christian hath attained to grace, hee hath obtained it by the helpe of the Ministerie, whereby he was reconciled vnto God, enlightened with the truth, begotten vnto God, &c. And the naturall man, who wanteth grace, is also to receiue it ordinarilie by the helpe of the Minister, if euer he haue it. And therefore those, who vilifie and contemne the Ministers of God in respect of their calling, doe manifestlie bewraie themselves to bee vile and contemptible persons, who neither haue any grace, nor yet desire any.

But now let vs compare the Ministers with other men, as they are honourable; and first, with all iointlie, and together. For if we will make a comparison of all honors in generall; we must also take a view both of their burthen in this life, and reward in the life to come. For the first, I haue shewed before, not only that *honor* and *onus* do alwaies goe together; but also that according

ding to the weight of the burthen, such is the height of the honour. Now euery man is readie to lay loade vpon the Ministers, and amongst all callings to attribute the greatest burden and charge vnto them: by which reason, they must be faine to ascribe vnto them the greatest honour. For they are Pastors, not of mens bodies, as Magistrates are, but of their soules; and they beare all mens burthens, as *Chrysostome* saith, & they watch for other mens soules; insomuch that if any perish through their negligence, the blood of those which doe perish, shall bee [°] required at their hands.

[°] *Ezech. 33. 3.* How weightie this burthen is, it will easilie appeare, if we shal consider how heavy euery priuate mans owne [°] burden will bee to beare in the day of the Lord. For the Ministers own burthē may seeme to be heauier then others. First, because the Lord requirith greater matters in them, then in others. Secondlie, because the same sinnes, which in other men are lesse offences, in them are esteemed greater faults. Simple fornication, which in others was after a sort salued by

by marriage, in the ^p Priests daughter, was ^p *Leuit. 21. 9.*
 punished with death. Thirdlie, because
 the Priest ^a was to offer as great a sacrifice ^p *Leuit. 4. 3. 13.*
 for his own sins, as for the sins of the whole
 people. But the Minister must not onely
 beare his owne burthen, but as vpon *Aa-*
ron ^r the names of the twelue Tribes were ^p *Excd. 28. 29.*
 imposed; so the Ministers are to beare the
 charge of their flocke; and of that flocke,
 which Christ hath redeemed ^r with his ^p *Act. 20. 28.*
 blood, and therefore was more deere and
 pretious to him, then his owne most preti-
 ous blood. But what vse are wee to make
 of this? shall wee therefore depresse the
 Ministers by contempt, whom wee op-
 presse with our burthens? nay rather as we
 presse them downe with our burthen, so let
 vs exalt them with honour. It is the ex-
 hortation of the holy Ghost: *Heb. 13. O-* ^p *Heb. 13. 17.*
bey them that haue the ouersight of you, and sub-
mit your selues vnto them, for they watch for
your soules, as they that must giue an account,
that they may doe it with ioy, and not with
griefe, for that is vnprofitable for you.

But as the Ministers charge is greater

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then

then others in this life; so hauing discharged his dutie, hee shall haue a greater weight of glorie in the life to come. For that wise and faithfull steward mentioned,

^u *Mat. 24. 45.* Matth. 24, " shall not only receiue blessednesse for his reward, or that incorruptible crowne of glorie, which the holie Ghost hath promised vnto them: but also hauing saued ^a both himselfe, and those that heare him, of whom hee may say in the day of iudgement, *Behold, here I am and the children which the Lord hath giuen me* (for whom the Minister begetteth through his Gospel vnto God, they shall be, as ^v *Paul* saith, his reioycing in the day of the Lord) hee shall be preferred aboue others in happinesse. For good Ministers, as they haue been

^u *Apocal. 1. 20.* ^z *starres* in the Church militant to enlighten others with the truth: so in the Church triumphant they shall shine ^a as starres in the firmament for euer and euer. And this is that, which in the place before cited, the Lord promisethto the wise and faith-

^b *Mat. 24. 47.* full steward: that he will make him ^b ruler ouer all his goods. Vpon which wordes,

an ancient and learned *expositour* writeth to this effect; *The greatest amongst all is the Priestly dignitie, if a man keepe it without blemish. For if the Lord above all his workes, esteeme the soules of men most precious, (for them hee hath redeemed with his owne bloud) it is not to be meruailed, if he set him o-uer all, who brings vnto him the gaine of soules.*

*Author im-
perfect. operis
apud Chrysost.
in Math. 24.*

Now are wee to compare the Ministers with those peculiar sorts of men, to whom the Lord hath vouchsafed honour. And these are either priuate in the familie, or publicke out of the family in the Church, and commonwealth. Those that are to be honoured in the family, are our parents: to whom great honour is due by Gods commandement, but not so great as to the Ministers. For, from thy parents as the instruments of God, thou hast thy generation: from the Ministers, as the instruments of the holy Ghost, thy regeneration: by thy parents thou art a man, by the Ministers a Christian; thy parents by mortal seed begat thee vnto this world, the Minister, by immortal seed begetteth thee vnto the world:

to come: by thy parents is sin and corruption deriued to thee from the first *Adam*; by the Ministers, iustification and freedom from sinne is communicated vnto thee from the second *Adam*. Finally, thy naturall parents are fathers in the flesh; but the Ministers are fathers in the Spirit. Both then, as you see, are parents: but the spirituall fathers are, as *Chrysostome* saith, ^{α πατέρα} *more honourable then fathers*. And

^a De sacerdot.
lib. 3. cap. 5.

^e Cap. 6. η πα-
στων αμαρτιων
το διαφορον, εστιν
της πατρους η
της μητρός
ζωης. οι γαρ
εις ταυτα, οι
δε εις ικετα
γινωσκει.

so great is the difference, saith he, of them both, as of the life present, and the life to come; for these beget thee into this life, they into the other.

Wherefore, leauing our naturall parents, we will compare them with another sort of spirituall fathers, which is now ceased: I meane the Leuiticall Priests; and chiefelie, the high Priest, whose dignitie appeared, both in his office, and in his attire. For his office, hee was, as it were, a mediator betwixt God and man; and therein, because he represented the *Messias*, he was superiour, not onely to other men, but to the Angels themselues. And his attire, which the Lord ^f appointed vnto him, was

answerable

^f Exod. 28.
c. 39.

answerable thereunto, signifying a person,
excelling the condition of other men. In-
somuch that as histories & doe record, A-
lexander the great, comming with his ar-
mie against Ierusalem, when the high
Priest did meete him araided with his sacred
and magnificent attire; hee dismounted
himselfe, and in the high Priest worship-
ped God: who, as he said, had in a dreame
appeared vnto him in that habit. But what
is this to our Ministerie? As an argument
of comparison frō the lesse to the greater.
For, if the ministerie of the law was so ex-
cellent: what shall we thinke of the Mini-
sterie of the Gospell, which, as the Apostle
sheweth, ¹ 2. Cor. 3. is much more excel-
lent and glorious then it? The same doth
our Sauiour seeme to testifie, when hauing
extolled *Iohn Baptist* aboue all the Priests
and Prophets that went before him, as be-
ing more then a Prophet, then whom a
greater had not risen amongst the sonnes
of women; notwithstanding hee pre-
ferreth euery faithfull Minister ¹ in the
kingdome of God, that is to say, in the
Church

² Joseph. Anti-
quit. Iud. lib.
11. cap. 8.

¹ 2. Cor. 3. 7.
8. 9.

¹ Mat. 11. 11.

H

Church

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^a De sacerdot.
lib. 3. cap. 5.

^a Cap. 6. ἡ π-
σῆτος ἀμετορέων
τὸ διαφορῶν, ὅτι
τῆς πατρὸς ἡ
τῆς μητρός
ζωῆς. ὡς μὲν γὰρ
εἰς ταῦτα, ὡς
δὲ εἰς ἑτέτερα
γαμῶσι.

tuall fathers are, as *Chrysostome* saith, ^d *παιῶντι-
ον τοῦ πατρὸς, more honourable then fathers. And
so great is the difference, saith he, of them both,
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these beget thee into this life, they into the other.*

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Church

*Joseph. Anti-
quit. Iud. lib.
11. cap. 8.*

*1. 2. Cor. 3. 7.
8. 9.*

Mat. 11. 11.

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Church of Christ, before him.

*Ambros.
Christ.
Nazianz.*

Now we are to enter into comparison with the ciuill Magistrate. Wherein the fathers^R indeed haue included also the so-ueraigne Magistrate, affirming that the Ministers excell Princes, as farre as gold is better then lead, as heauen surpasseth the earth, as the soule excelleth the bodies: and such like speeches are frequent among them, which the Papists abuse to the maintenance of the Popes supremacie ouer Princes. For, whereas the Fathers speake of the dignitie and spirituall excellencie of the Ministry aboue all other callings, the Papists vnderstand their speeches of power and extornall authoritie. And againe, whereas their commendations are giuen of the calling in generall, either of all Ministers, or at least of all Bishops, whom the Fathers notwithstanding, acknowledged to be subiect to their Princes: the Papists apply them as peculiar to their Lord God the Pope, whom they stile the King of Kings, and the Lord of Lords. But howsoeuer thei comparison of Bishops

*Extra. Ioan.
22. tit. 14 De
verborum fig.
e. cum inter.
in glossa.*

downe

II

with

with Princes, vsed by the fathers, may seeme capable of good construction, in respect of spirituall excellencie, and dignitie celestiall: yet me thinks it should be seeme the modestie of a loyall subiect, in reuerence due to that supereminent function, to exempt the royall Maiestie of Soueraigne Princes from this comparison, not onely in respect of externall power and authoritie, (in regard whereof, we doe freely professe that Ministers are and ought to be subiect to their Soueraigne, and that to the King is committed of God a soueraigne or supream authoritie in all causes and ouer all persons, as well Ecclesiasticall as Ciuill:) but also in respect of externall excellencie and glorie. For as the whole Church, the spouse of Christ, so the Ministers, especially, are glorious within: Psalme 45. ^{Psalm. 45. 13} And as Christ his kingdome was not of this world: so is not their excellencie worldly, nor their dignitie carnall. For the Ministerie, as *Chrysostome* ^{in 2d ieronim} faith, *Is indeed executed vpon the earth,* ^{taletur ipi dñi} *but it is to be numbred in the order of heauenly* ^{hic pñc, talen d} *things* ^{inuentur lyet} ^{per pñtati. De} ^{sacerd. lib. 3.} ^{cap. 4.}

things, to other Magistrates, wee say with
Naxianzene, * *dicemus ut & dicitur*, we also are rulers:
 yea I will adde (saith he) that we have a grea-
 ter & more perfect rule; unlesse you will say, that
 the spirit must giue place to the flesh, or heauenly
 things to earthly. The iudgement seat of the
 Magistrate is placed on the earth, & he on-
 lie determineth earthlie affaires: but the
 throne of the Minister, who exerciseth
 heauenly iudgements, is, as * *Cbrystostome*
 saith, in heauen; and his sentence pronoun-
 ced on earth, is executed in heauen. The
 Magistrate, as *Peter* * saith, is, *ut dicitur in*, an
 ordinance humane, or appertaining to men:
 but the Ministerie is *ut dicitur*, an ordinance
 diuine, or appertaining to God. Or as
Jehosaphat * distinguisheth them, the one
 for the Kings affaires, the other for the
 busines of the Lord. Both in deed are Gods
 Ministers, but the Minister, as * *Procopius*
 saith, *augustus est sortitus Ministerium*, hath
 obtained a more warthe Ministerie. For the
 Magistrate is conuersant in externall mat-
 ters, that concerne the world: but the Mi-
 nister is employed in spirituall things ap-
 pertaining

* *Orat. ad Na-
 xianz. ciues*
*μεγαλυνον δε τι-
 τε, η τοιο μη-
 ζου η τιμιωτι-
 ερι αχλυσ. η
 δε τι τιμιωτα
 υμω κοροναι τα
 υπαρι, η τοις
 γαιαις τα ιερο-
 εδρια.*

* *Tom. 1. de
 verbis Esaie.
 hemil. 5.*

[*1. Pet. 2. 13.*

[*2. Chron. 19. 11.*

* *In Numer.*

pertaining to God: the one is the Minister
of Gods externall iudgement: the other of
his word, and iudgements spirituall. Both
also may be called the Pastors of the peo-
ple: but the Magistrates are Pastors of
their bodies, the Ministers of their soules.
The one, may say with the Romane Magi-
strate, *Illetoz ligamans, deliga ad palum*, or
as ours doe vse to write, *capias corpus*, take
his bodie, or *habeas corpus*, hauing authority
only to bind the bodie: the other may say
with Paul, *Tradatur Satana*, let him be deli-
uered to Satan, or let him be *Anathema ma-*
ranatha, that is, *accursed untill the comming*
of the Lord, as hauing authoritie to bind the
soule: the one procureth the temporall
good of the bodie, the other the eternall
saluation of the soule. The armour, war-
fare and munitions of the one, are corpo-
ral: of the other, *spirituall*, *mightie through*
God, to the ouerthrowing of strong holds. The
one preserueth vs from externall foes, who
are but flesh and blood: the other warreth
not with flesh & blood, but with principa-
lities & powers, deliuering men from most

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dange

dangerous enemies; both within them, that is, their owne finnes and corruptions, and without them, that is, the world, and the Prince of this world, the diuell. And therefore in this respect also, as the Prophets were wont; so may the Ministers now, bee called the horsemen and chariots of Israel. Wherefore, if heauen and heauenly things surpass the earth, and earthly affaires; if the soule, and the eternall saluation both of bodie and soule, are to be preferred before the bodie, and temporall good thereof; if the enemies of the soule be more dangerous, then the foes of the bodie: then can we not deny, but that the Ministerie in dignitie doth excell the Magistracie. It is the conclusion of *Chrysostome*: *The Ministerie*, ¹ saith he, *so farre surpasseth the Magistracie, as the spirit excelleth the flesh.* And not to stand any longer in particular comparison with the seuerall sorts of men, this may be auouched in generall; that as the *Ministerie* is of all good things among men the most excellent, as ² *Ignatius* saith: so the Minister is vouchsafed the greatest fauour among

¹ Desacerd.
lib. 3 cap. 1.

ἱεροσύνη πούτοις
αἰνέσις τῆς βα-
σιλείας Ἰησοῦ
ὅτι καὶ πάλιν
αὐτῶν καὶ
μύησις.

² Ad Smyrn.

ἱεροσύνη καὶ ὅτι
τοῦ πάλιν ἐν αἰ-
θερώ τοις ἀγαθῶν
ἀνθρώποις.

mong men; so that he may not vnworthily
 be called by a speciall prerogative, as Moses
 in his speech to God, calleth the Priest, *ish* ^a *Deut. 33. 8.*
chafideca, virum quem benignitate prosequeris,
 as if the Minister were among men the
 chiefe object of Gods bountie and fauour;
 and as you would say, the fauorit of God:
 But I pray you what meaneth that speech
 of God to Moses, ^b *Exod. 30.* where hauing
 commanded him vers. 30. to anoint the ^{30. 32.}
 Priests with the sacred oile: in the two and
 thirtieth verse, hee forbiddeth to anoint
mans flesh with it? How shall wee vntie this
 knot, saith ^c *Procopius,* writing vpon that ^{Procop. in}
 place, Priests must bee anointed with the ^{Exod. 30.}
 holie oile, but men may not? Surely, saith
 he, you must remember that the Priesthood or
 Ministerie surpasseth the height of all humane
 excellencie. For Ministers though they bee
 men: yet are they not as others, men of
 the world, but, as the Scripture vsually cal-
 leth them, men of God: To conclude, if
 the charge of the Ministerie be, as *Crysos-*
stome speaketh, *Onus angelorū humeris formi-*
dandum, a burthen which the shoulders of An-
gels

dangerous enemies; both within them, that is, their owne finnes and corruptions, and without them, that is, the world, and the Prince of this world, the diuell. And therefore in this respect also, as the Prophets were wont; so may the Ministers now, be called the horsemen and chariots of Israel. Wherefore, if heauen and heauenly things surpass the earth, and earthly affaires; if the soule, and the eternall saluation both of bodie and soule, are to be preferred before the bodie, and temporall good thereof; if the enemies of the soule be more dangerous, then the foes of the bodie: then can we not deny, but that the Ministerie in dignitie doth excell the Magistracie. It is the conclusion of *Chrysostome*: *The Ministerie*, ¹ saith he, *so farre surpasseth the Magistracie, as the spirit excelleth the flesh.* And not to stand any longer in particular comparison with the seuerall sorts of men, this may be auouched in generall; that as the *Ministerie* is of all good things among men the most excellent, as ² *Ignatius* saith: so the Minister is vouchsafed the greatest fauour among

¹ De sacerdot.
lib. 3. cap. 1.

ἱερωσύνη πρὸς τοὺς
ἀρχιερεῖς καὶ βασι-
λεὺς ἵσχυρον,
ὅτι οὐκ ἐστὶν ἐν αὐ-
τῇ σαρρὰ καὶ αἷμα
καὶ σκῆμα.

² Ad Smyrn.

ἱερωσύνη ἡ ἐν ὁ-
σίοις καὶ ἐν ἀνι-
στροφῇ ἀγαθῇ
καὶ ἐν ἀντι-
στάσει.

mong men; so that he may not vnworthily
 be called, by a speciall prerogative, as Moses
 in his speech to God, calleth the Priest, ^a *ish* ^b *Dent. 33. 8.*
chafideca, virum quem benignitate prosequeris,
 as if the Minister were among men the
 chiefe object of Gods bountie and fauour;
 and as you would say, the fauorit of God.
 But I pray you what meaneth that speech
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 the charge of the Ministerie be, as *Chryso-*
stome speaketh, *Onus angelorū humeris forni-*
dandum, a burthen which the shoulders of An-
gels

gels may shrinke at; and yet God enableth those men, whom he calleth, to beare this burthen, whereunto none in themselves are able; it cannot bee denied, but those whom the Lord calleth to the Ministry, he aduanceth aboue the condition of other men; calling them, as to a charge, so also to an honour, which might seeme to become Angels, rather then men.

Wherefore ceasing to compare Ministers with other men: let vs consider, whether they may not be cōpared with the blessed Angels. For as in some things they are like vnto them; so in other things, they seeme to haue some preeminence aboue them. Like in this, that as the Angels, so also the Ministers, are *sent forth into the Ministerie for their sake, which shall be heires of saluation.*

Hebr. 1. 14.

In which regard the Ministers are often called in the Scriptures Angels; and the Angels *are called, the fellow seruants of the Ministers.* Superiour they seeme to bee in respect of their Embassage, and of their spirituall authoritie. The Embassage of the Ministers is not simplie *to deliver* a message; but

Apoc. 19. 10.

& 22. 9.

Gal. 4.14

Mat. 18. 18.

What for-

unto vs in the example of the Galathians,
 who receiued the Apostle as an Angell of ^{Gal. 4. 14.}
 God, yea as Iesus Christ.

Hitherto I haue commended the office
 of the Ministerie, both absolutelie, and by
 way of comparison. Now am I to pro-
 pound the honourable titles, which are gi-
 uen to the Ministers of the word. Where-
 of great store might bee produced out of
 the Fathers, but I will content my selfe
 with a few. *Chrysostome* therefore calleth
 Ministers the *Vicars, or vicegerents of Christ*, <sup>In Matth. 7.
homil. 17. operi
imperfect.</sup>
 in which title, though common to all Mi-
 nisters in a right sense, the vicar of Rome,
 (though lifting vp himselfe aboue all that
 is called God) doth chieflie glorie. *Origen*
 calleth them the *eyes of the Church*. <sup>In Matth.
traff. 5.</sup>
Am- brose, the *captaines and gouernours of Christs*
flocke: *Augustine*, *the defenders of the true*
faith, and subduers of errors: *Maximene*, <sup>De doct.
Christian. lib. 4.
cap. 4.</sup>
likewise *the presidents of*
truth, <sup>In Matth.
traff. 5.</sup>
the glorious guardians
of mens soules, the foundations of the world, the
light of the life, and pillars of the Christian
faith. *Bernard* and others, *praelatos*, as being
 I 2 preferred

preferred before other men.

But omitting the writings of the fathers, let vs search the Scriptures; and inquire, what titles, or attributes of honour are by the holie Ghost assigned to Ministers, And first wee will begin with this very title of *Gods Ministers*, being a title common to them not onelie with ² Princes, but also with Christ, who is called the ² Minister of circumcision, that is, of the Iewes.

² Rom. 13. 4.

² Rom. 15. 8.

² Hebr. 13. 17.

2 They are called *governors*, & *rulers*.

3 By a speciall prerogative, they are termed not onelie in the old Testament, but also in the new, *men of God*.

² 1. Tim. 6. 11.

² 1. Tim. 3. 17.

² 1. Cor. 3. 9.

4 *co workers of God*, who hath so honoured his Ministers, that hee communiceth his owne worke vnto them. Hence it is, that in the Scriptures they are said to remit sinnes, to beget men vnto God, and to saue them, &c.

² Titus 1. 7.

5 *the stewards of God*, to whom are committed the keies of the kingdome of heauen.

² Aggai. 1. 13.

² 1. Cor. 5. 20.

6 *The Embassadors of Gods* and that, *in the stead of Christ*.

7 *The*

7 The ^h Angels of the Lords, and Angels of the Churches, and therefore as ⁱ Angels to be receiued.

^h Apoc. 1. 2. 3.
ⁱ Iudg. 2. 1.
^h Malach. 2. 7.
ⁱ Iob 43. 23.
^h Galath. 4. 14.
^h 2. King 2. 13.
^h 6. 13. v. 14.

8 The ^h chariots of Israel, and the horsemen thereof, that is, the strength and stay of the Church, which is the Israel of God.

9 Stars, because as in this life they shine before others, with the light of doctrine and good example; so in the life to come they shall ^m shine as the starres in glorie.

ⁱ Apocal. 1. 20.
^m Dan. 12. 3.

These are honorable titles, but you shall heare more glorious. For the holy Ghost not content to haue honored the Ministers with these, ascribeth also vnto them such titles and effects, as most properly belong vnto God. For albeit wee haue but ^m one Father, and one Teacher, who is in the heauens: notwithstanding the Ministers are called in the Scriptures, not only Doctors, but also Fathers; and such Fathers, as are ^m more to bee feared then Princes, more to bee honoured then fathers, as *Crysostome* speaketh, For whom they beget, they beget them sons of God, heires of heauen, & co-heires with Christ. And although this very

^m *ὁ ἀρχιεπίσκοπος μόνος
ἐστὶν ὁ θεὸς ὁ πατήρ
καὶ ὁ κύριος ὁ σωτὴρ
ἡμῶν ὁ ἀληθινός.*
*De Sacerd. l. 3.
cap. 5.*

† 1. Cor. 4. 15.

¶ Malac 4. 5.

Luk 1. 16.

• Act. 26. 18.

† Dan. 12. 3.

John 20. 23.

• Matth 5. 13

u 1. Pet. 2. 25.

• Iohn 1. 9.

† Matth. 1. 21.

• Eph. 4. 11.

Heb. 13. 17.

• Matth. 5. 14.

• Obad. 21.

• 1. Tim. 4. 16.

Rom. 11. 14.

worke of regenerating or begetting men to God, be the proper worke of the holie Ghost: yet the Ministers also are said by the Gospel to beget men vnto God, likewise to ^a conuert men vnto God, to ^r open their eyes, to turne them from darknes vnto light, and from the power of Satan vnto God, to ^r iustifie men, and to remit their sins, to ^r season them as salt, that they do not putrifie in their corruptions, are the proper workes of the blessed Trinitie: and yet notwithstanding all and euery of them are ascribed to the Ministers of God. Moreover, it is proper vnto Christ to be the ^u Pastor of our soules, the [•] light of the world, the [†] Sauour of his brethren: and yet the Ministers also are called [•] Pastors, not of mens bodies, but of their soules, the [•] light of the world, [•] sauiours of their brethren, to whom, as the instruments of God, power of [•] sauing is ascribed. Wherefore to conclude, if the Ministers were ordained to supplie the room of Christ, and to be the Embassadors of God in his stead: if Kings and Princes, yea if the King of Princes haue

haue executed this function: if the proper end of their Ministerie be the saluation of soules: if in regard of preaching, they bee the mouth of God to his people, in regard of prayer, the mouth of the people vnto God: in respect of the Sacraments, the keepers of Gods seales; as touching the gouernment of the Church, the guardians of Christs bodie, to whom are committed the keies of the kingdome of heauen: if compared to other men, they, be the children of wrath, as all by nature are; these, reconcilers to God: they, sitting in darkenesse; these, the light of the world: they, putrifying in their corruption; these, the salt of the earth: they, dead in sinne; these, begetting them anew, that they may liue to God: they bondslaues of Satan; these, sent to bring the out of the power of Satan vnto God: if to other Christians, they, be sheepe, these, Pastors: they, plants, these, planters: they stones, these, builders: they, houthold seruants; these, stewards of Gods house: if to other honourable personages in generall, the Ministers doe so much excell others in honour,

nour, as their charge is greater in this life, and their reward more glorious in the world to come; if in speciall, the Spirituall fathers be in honor to be preferred before the carnall, as far as the life to come before this present life; if the Priests of the law, in whom notwithstanding appeared a mirror of Gods glorie, are farre surpassed by the Ministers of the Gospel, who haue receiued a more glorious Ministry: if the spiritual pastors haue a more excellent function, then the ciuill, by how much the heauen is more excellent then the earth, or the soules more pretious then the bodie, as *Chrysostome* saith: if the Lord hauing aduanced them aboue the condition of other men, hath made them in some things equall, in some things superiour to the glorious Angels of God: and lastlie, if the holie Ghost hath assigned vnto them titles of honour, not onelie common to them with the best of the creatures, but also peculiar to the Creator, all which hath with vnanswerable euidence of truth been demonstrated vnto vs: then can we not deny, but that the Ministerie

ἐν τῇ τιμῇ
καὶ τῇ δόξῃ
ἐκείνῳ ἰσχυρῶς
De Sacerd. l. 3.
cap. 5.

sterie, is not onely a worthie worke, as the Apostle here speaketh, but a most excellent and glorious function.

The full demonstration whereof, I thought to be very needful, as well for their sakes, who bee not of the Ministerie, as for those that be. For first, those of the Laitie, by this doctrine may bee thoroughly perswaded, to esteeme their Ministers worthy of that double honour of reuerence and maintenance, which by the word of God is due vnto them: & to free themselues from the two, no more vsual then capitall sinnes of our time, *Contempt of the word and Sacrilege.*

For as touching reuerence, there is no true Christian, but he will readily acknowledge, that hee ought highly to reuerence those, whom God would haue in speciall manner honored, as the Embassadors of God in the stead of Christ, sent to reconcile men vnto God, and to saue them. Neither will he easily despise those, whom hee acknowledgeth to be the blessed instruments of God, for his singular and euerlasting
K good.

- 1 good. Whereas contrariwise, not to reue-
 2 rence the Ministers, is to dishonor God,
 whose Embassadours they be. Basely to e-
 steeme of them in respect of their meane e-
 state in the world, is an euident signe of a
 worldly minded man: who, as he hath not
 learned to distinguish the men of God
 from the men of the world, or to acknow-
 ledge the ordinance of God, who hath ^d di-
 scerned them: so he seemeth to know no
 better good things then worldly goods,
 and therefore thinketh himselfe so much
 better then the Minister, as he is richer. But
 those who are religious and wise, are o-
 therwise minded. *Obadiah*, though the go-
 uernour of the Kings house, disdained not
 to doe reuerence ^e to the poore Prophet
Eliab. And *Joash* the King, when *Elisha* was
 sicke, was content to do him this honor, as
 not onely to visite him, but also to weepe
 vpon his face and say: ^f *My father, my fa-
 ther, the chariot of Israel and horsemen of the
 same*. Yea, the Emperour *Iustinian* ^g ac-
 knowledging, that the Ministrie, & the Ma-
 gistracie were two principall gifts of God,
 giueth

^d 1. Cor. 4. 7.
Discernim.

^e 1. King. 18.
 7. 9.

^f 2. King. 13. 14

^g *Maxima qui-
 dem in omni-
 bus sunt dona
 Dei à superna
 collata clemen-
 tia, sacerdoti-*

giueth the precedence to the Ministerie. And the like preeminence doe our lawes giue to those of the spirituality, before them of the temporaltie. Howbeit priuate men stand otherwise affected towards the Ministerie: every meane man almost, not on-ly preferring himselfe before the Minister, but also disdaining to bestow, either his son on the Ministerie, or his daughter on a Minister. Yet *Esay* the Prophet was a Noble man, and as it is thought of the blood roy-all. Neither did the Kings of Iuda disdaine to ioyne in^a affinitie with the Priests.

*um & imperi-
um: & illud
quidem diuinis
ministrans, hoc
autem humanis
presidens, &c.
Auth. Collat.
1. Tit. 6. Nouell.
6. in prefat.*

To despise and contemne the Minister in respect of his calling, is to despise God and Christ our Sauour. For *he that despiseth you, faithⁱ Christ, despiseth mee, and hee that despiseth me, despiseth him that sent mee.* It is to professe a mans selfe voide of all soundnesse of religion. For it is certaine that a true estimate may bee taken of mens religion and pietie towards God, by their behauour to the Ministers of God. Nei-ther can it bee, that they, who haue been brought by the Ministerie of the word to

*a 2. Chron. 22.
11.
2. King. 23. 31.
3
Luk 10. 16*

the state of grace and saluation, should contemne the Ministers thereof. Wherefore hee that despiseth the Ministerie, vndoubtedlie, saith Ignatius, ^{*} *Hee is an Atheist, and irreligious man, and a despiſer of Christ.* It is to hinder their owne saluation, by making the meanes thereof vneffectuall vnto them, which Chrysostome esteemeth a point of madnesse. For it is manifest madnesse, ^{*} saith he, *to despiſe ſo great authoritie, without which we can neither attaine to ſaluation, nor to the promiſed good things.* For hee that despiseth the Ministers, despiseth also their Ministerie, by which notwithstanding, as by the ordinarie power of God to our saluation, hee is ² pleased to fauour those that belecue. And whosoever despiseth the Ministerie of the Gospell, it shal be easier for them of Sodom and Gomorah in the day of iudgement, then for him.

⁴ To abuse the Ministers by word or deede, is a sinne highly displeasing vnto God, and grieuouſlie prouoking his anger. For seeing they are the Embassadors of God,

^{*} Ad Trall.

αὐτοὶ οὐκ ἔχουσιν
ἀντὶ τοῦ ὅτι
ἐστὶν ὁ Χριστὸς
ἐν αὐτοῖς.

¹ De Sacerd.

lib. 3. cap. 5.

ἡμεῖς οὐκ ἔχουσιν
ἀντὶ τοῦ ὅτι
ἐστὶν ὁ Χριστὸς
ἐν αὐτοῖς, ὡς
καὶ ὁ Χριστὸς
ἐν αὐτοῖς.

² Rom. 1. 16.

³ 1. Cor. 1. 21.

⁴ Mat. 10. 15.

God, it cannot bee denied, but that by the injuries and indignities that are offered to them as Ministers, the Maiestie of God is violated. Wherefore he hath said, *Touch not mine anointed, and doe my Prophets no harme.* Yea, who knoweth not that the persons of Embassadours, are by the law of nations sacred and inuiolable? Because their Embassadours were contumeliously vsed, the ancient Romans thought it a sufficient cause to extinguish *corinth*, though the eis of Greece, *David* likewise reuenged the indignitie offered to his Embassadors, with the overthrow of the Ammonites, *2 Sam 10*. Doe earthlie Princes, who are but dust and ashes, reuenge the wrongs offered to their Embassadors; and shall wee thinke, that the Lord of hosts, the God of vengeance wil suffer the indignities offered to his Embassadors, to goe vnpunished? *Never any man, saith Ignatius, offending in this kind escaped punishment.* Let the withered hand of *Jeroboam*, which hee had stretched out against the Prophet: let the two Captaines

K 3

with

¶ Siquis legatum hostium pulsasset, contra ius gentium id commissum esse existimatur: quia sancti habentur legati. Digest. lib. 5. tit. 30. lege ultima. Cic. in Verr. lib. 1. Nomen legati eiusmodi esse debet, quod non modo inter sociorum iura, sed etiam inter hostium tela insoluitur.

De harusp. respons. sic enim sentio, ius legatorum cum hominum praesidio munitum sit, tum etiam diuino iure esse vallatum.

¶ Cic. pro lege Manilia.

¶ Psal. 94. 1.

¶ ad iudicium

¶ Magnif.

¶ 1. King. 13. 4.

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with their fifties, ² who were sent to apprehend the Prophet *Eliab*, destroyed by fire ^{12.} from heauen: let the leaud children ⁷ which reuiled *Elisha*, deuoured by the beares: let the people of Israel, for ² contemning and mocking the Prophets, reiected: let *Corah*, *Dathan* and *Abiram*, who for insurrection made against *Aaron*, were ^{16.} swallowed vp of the earth, be witnesses of this truth. Neither hath the Lord taught this by example alone, but also by precept, ^{16.} wherein he hath appointed ^{16.} death to him that rebelleth against the Priest. For though the contempt of the Ministers now adaies seeme a very small or none offence: yet *Chrysostome* ^{16.} doubteth not to call it the cause of all euill, and the Scripture noteth it as a grieuous sinne. Wherefore the Prophet *Hosea*, ^{16.} when he would set out in liue-ly colours, the desperate wickednesse of the people in his time, he saith, they were like them which contend with the Priest. For to impugne the Ministers which are sent of God, is not to repugne men, but giant-like, to ^{16.} fight with God: For it is not *Aaron* that

that you strive against, saith Moses, ^{to Corah} ^{Numb. 16. 17.} and his complices, but euen against God himselfe.

I come to the honour of maintenance; which, though it be most due to the Minister by the word of God, is notwithstanding now adadies greatly called into question. Some thinking the Ministerie vnworthie of allowance, as being in their conceit an idle and needlesse function; and therefore whatsoeuer they can by anie fraudulent device either detain or purloine from the Minister, they thinke it well gotten. Others thinking, that the maintenance of the Ministry is a thing arbitrary; which they may either yeeld or withhold, as they find themselves able, or as they like their Minister. Others acknowledging that Ministers ought to bee maintained, notwithstanding would haue them to depend either altogether, or for the most part, on the vncertaine beneuolence of the people: themselves not caring how little they pay by way of dutie, so they may pay what they list by way of beneuolence. The first is a
kind

kind of brutish people, which haue no taste of religion; but are either meere earth-wormes, or Epicures, seruing no God but Mammon, or their owne bellie. The second, a kind of professors forward in shew, and but in shew; who thinking the maintenance of Ministers to be as it were a matter of ceremonie, make no conscience of it. The third, a companie of glorious professors, who being indeed vnwilling to pay so much as they ought of dutie, would notwithstanding make God as it were beholding, and his Ministers obnoxious vnto them for their gratuities. But I hope it doth sufficiently appeare by that which hath bin said in commendation of the Ministerie, that the Ministers are well worthie of sufficient maintenance, and that, to bee yeelded vnto them, neither as a thing arbitrary, nor as a meere gratuitie; but as an honor in equitie and iustice due vnto them by the word of God. Yea, I will adde, so due, as that without sacrilege it cannot be detained from them.

For the clearing of this point, we are to
shew

shew two things; first, that a sufficient maintenance is due to the Minister. Secondly, what this sufficient maintenance is. As touching the former the Apostle^h saith: 1. Cor. ^h 1. Cor. 9. 14. *God hath ordained that they which preach the Gospell should live of the Gospell.* The maintenance, therefore of Ministers is not an humane policie, but the ordinance of God: and wee are to acknowledge it to bee due vnto them not onelie by mans law, but also *iure diuino*, by the law of God. Now God hath ordained it as a dutie both of pietie towards him, and also of iustice and equitie towards his Ministers. Pietie requireth that we should *give vnto God that which is Gods.* For God hauing reserued vnto himselfe a portion in all mens goods, he is to be honoured with the same, as *Salomon*^k saith: *Prou. 3. Honour the Lord with thy substance, and with the chiefe of thy increase.* This portion is the Ministers allowance: in which respect the Lord^l professeth, that *hoc* is the portion of his Ministers. And this portion is so due vnto God, and from him to his Ministers, as that to

L professe

professe religion, and to denie this allowance, is no better then to mocke God, and no lesse then to robbe him.

Gala. 6. 6. 7.

Matth. 3. 8.

Equitie requires, that the Ministers, ha-
uing not onely for the furnishing of them-
selues to the seruice of the Church, spent
their time, industrie, and substance; but al-
so when they are furnished, employing
their gifts, and spending their strength in
the most profitable and necessarie seruice
of the Church, should bee liberallie main-
tained, and as the Apostle speaketh, bee

1. Tim. 5. 17.

counted worthie of double honour. And this
equitie the holy Ghost prooneth by diuers

1. Cor. 9. 7.

reasons: *1. Cor. 9.* First, *apart, vers. 7.* *Who*
goeth a warfare at his owne cost? who planteth
a vineyard, and eateth not of the fruite thereof?
or who feedeth a flocke, and eateth not of the
milke of the flocke? Therefore by the same
reason, Ministers, who are the captaines of
the Lords bandes, planters of his vineyard,
Pastors of his flocke, are to haue mainte-
nance from the Church. Secondlie, *a mi-*
nor; we are in equitie to afford food, and

1. Cor. 9. 9, 10.

1. Tim. 5. 18.

not to muzzle the mouth of the ox that treadeth

without the corne: therefore much more are we to yeeld maintenance to them, that breake vnto vs the food of life: vers. 9. 10.

Thirdly, *à maiori*, the Minister communicateth spiritual things to the people, which are incomparablie of more valuethen all temporall commodities. *Is it then a great matter*, saith the Apostle, *if we reape your* 1. Cor. 9. 11.

carnall things? vers. 11. Fourthly, *à simili*, as the Leviticall Priests for their seruice had liberall maintenance; so ought the Ministers of the Gospell. *Do you not know*, saith he, vers. 13. 14. *that they which minister about the holy things, eate of the things of the Temple, and they which waite at the Altar, are partakers with the Altar? so also hath the Lord ordained, that they which preach the Gospell, should liue of the Gospell.* 1 Cor. 9. 13. 14.

Now, what and how great this sufficient maintenance is, which as I said, is due to the Ministers, we are not to estimate according to the niggardly conceits of worldliemen; but according vnto that proportion of allowāce, which God assigned to the Priests of the Law. For it cannot be deni-

ed, but that as we are more bound vnto the Lord in all duties of thankfulness, since the Messias exhibited, then they to whom hee was only promised, & as in the same respect the Ministerie of the Gospell far excelleth the priesthood of the law: so the portion which is due vnto God, and from him to his Ministers, ought to be answerable.

Let vs then consider, what allowance was due to the clergie by the lawe. First, they had: 48. *cities*, and the suburbane fields round about, for the space of two thousand cubits euerie way; which in so small a couñtry was a very great proportiō. Secondly, they had the *tithes* of the corne, wine, oile, and of all fruites and hearbs, the tithes of the heards and the flockes. Thirdlie, the *first borne*, of all sorts of cattell, as of beeuē, sheepe, and goates, and the priels of the rest, according to the Priests estimation. Likewise, the first borne of men, redeemed at fiftie shekels a man. Fourthlie, the *first fruits*, as namely, the first ripe of all that was in the land; the first fruits of the wine, oiles, and wooll, the first fruit of their

^{5.7.}
Numb. 35. 4.

Iosua 21.

Philo de Sacerd. honorib.

Numb. 18. 21.

Leuit. 27. 30.

32.

Matth. 23. 23.

Exod. 34. 19.

20.

Ezech. 44. 30.

Nehem. 10. 36.

Numb. 18. 15. 16.

Numb. 18. 13.

Deut. 18. 4.

Ezech. 44. 30.

Nehem. 10. 35.

37.

and dutie of the Ministerie. 77

their dough: Fiftlie, all ^a the oblations and ^a Num. 18. 8.
vowes, and whatsoeuer was dedicated vnto ^{14. 19.} Exech. 44. 29.
God, and separated from common vse. ^{30.}

Sixtly, the ^a meate offerings, the sinne offerings, ^a Numb. 18. 9.
and the trespassse offerings, the heaue offerings, ¹¹³ Exech. 44. 29.
and the shake offerings, and the shew-bread. ^{Leuit. 24. 9.}

Seuenthlie, of ^b sacrifices eucharisticall, they ^{Matth. 12. 5.}
had the brest & the shoulder; of others, the ^a Num. 18. 18.
shoulder, the two cheekes, and the mawe; ^{Leuit. 7. 31. 32.}
of burnt sacrifices, the skinne. Eightly, all ^{34.}
the ^a males were to appeare thrice a yeare before ^{Deut. 18. 3.}
the Lord, and none emptie handed. Lastly, ^{Leuit. 7. 8.}

all these duties were to be ^a brought to the ^{Exod. 23. 15.}
Priests and Leuites; and if any for their ^{cap. 34. 10.}

owne ease desired not to pay in kind, but ^a Nebem. 10. 3
to redeeme any dutie, or cōsecrated thing;

they were to pay according to the Priestes ^{35. 37.}
estimation, and to adde a fifth part. And if ^a Leuit. 5. 15.
any ^a detained any thing, either in whole; ^{16.}
or in part, which was holy, and by law due;

hee was to bring a ramme for an offering,
he was to make good that which hee with-
held, and also to adde a fifth part.

The maintēnāce therfore of the Priests,
by the law of God, was in respect of the

quantity

L 3

quantitie;

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*De honorib.
Sacerd.*

** Ibid.*

quantitie, very liberal; and in respect of the
maner, very honorable. For as *Philo* saith,
it is a great honor to bee partaker of those
things which are consecrated to God; and
as he * hath well obserued, lest the people
when they brought any of their duties,
should vpbraide the Priest, as if he were be-
holding vnto them; they were commanded
to bring their offerings or gifts into the
Temple, that from thence the Priests might
receiue them, as from the hands of God.
Now, if such plentifull & honorable main-
tenance by the law of God, was due to the
Priests and Leuites, no man of vnderstan-
ding will denie, but as great a proportion
at the least, doth in equitie belong to the
Ministers of the Gospell.

If it be said, that the Leuites were the 13.
part of Israel, and therefore a greater pro-
portion needfull for their maintenance: I
answere, though they were the 13. Tribe,
yet were they not the thirteenth part. For
§ Numb. 1. 46. when the other 12. Tribes were
numbred from 20. yeeres and vpward, such onelie as
were fit to beare armes, the number of
them

them was six hundred and three thousand, five hundred and fiftie. Whereunto if you shall adde all which were either vnder twentie yeres, or vnfit for seruice, the number would be at the least doubled. But the Leuites being al reckoned from a moneth old and aboue, their number was ^b but two and ^b Numb. 3. 39. *twentie thousand*: which was not much aboue the sixtith part; and not so much by ⁱ two hundred seuentie three, as the onelic ⁱ Numb. 3. 33. first borne of the other tribes. And therefore when the Lord tooke the Leuites for the first borne of Israel, the odde two hundred seuentie three, were redeemed according to the ^k law, at five shekels a man; ^k Num. 18. 16. and for them a ⁱ thousand three hundred sixty ⁱ Numb. 7. 47. *five shekels* giuen to Aaron and his sonnes. 48. 50. 51. Now, if a suruey bee taken of the Clergie of England and their families, I suppose, they will not come much short of this proportion. Besides, the meanes of maintenance, which the Clergie of Israel had, descended to their posteritie; and therefore a lesse annuities might suffice them, because they had a perpetuall; whereas the

maintenance

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maintenance of our Clergie dieth with them; and out of the annual receites, which the parent hath for terme of life, his posteritie must be provided for; and in that respect an inheritance to bee permitted vnto them, which was denied to the Leuites. But although our Ministry be more excellent, and therefore greater honour both of reuerence and maintenance due vnto it: though our number and charge being not lesse, our need of larger maintenance greater, because it endeth with vs: though the Church, being not tied to the succession of the posteritie, which oft would prooue vnworthie, but being (by law) alwaies to bee provided of sufficient incumbents, ought in this regard also to make the better allowance; yet what haue wee in comparison of them? yea what are our annuities to their perpetuities? Our Colledges, and collegiate Churches (blessed bee God) haue lands, and our benefices glebes, though much impaired by sacriledge. But what are these to the 48. cities of the Priests and Leuites with their precincts, beside all the land,

land, which at any time was dedicated vnto God, and (being not redeemed) remained for a perpetuall possession to the Priests? Beside the lands (which many want) we haue scarce any thing but tithes; and a great part of them, by popish either appropriations, whollie alienated, or exemptions defaulted, or by the sacrilegious practises, both of corrupt Patrons, and also of vneconscionable parishioners, mightilie impaired. But the Priests, to whom our Ministers are answerable, had so many allowances (as you heard) that although they had had no tithes, the proportion of their maintenance had farre exceeded ours.

If it shall be said, that tithes are ceremoniall or iudiciall, and therefore not to be exacted of vs: I answer, first, that many learned men are of iudgement, that they are morall, as being that part of mens goods which is perpetually due vnto the Lord. But I will not enter into that question at this time, it shall suffice vs to acknowledge these two things: first, that if not the same maintenance which was assigned to

the Priests, then questionlesse a greater is due vnto the Ministers of the Gospell, for the reasons before deliuered: secondly, that although tithes were prescribed by the iudiciall law; yet the equitie of that law remaineth, and it is lawfull for Christian Magistrates in imitation thereof, to prescribe the same things. Neither can it be denied, but that the tithes being by the lawes, not only of this land, but almost of all Christendome, consecrated vnto God, for the maintenance of the Ministers, they cannot without sacrilege bee alienated; or detained from them. *It is destruction, saith Salomon, to deuoure that which is sanctified, & after the Vowes to enquire.* That which is once dedicated vnto holy vses, and consecrated to God, may not returne to common vses. If the thing be abused, the vse is to be reformed; but the propertie is the Lords, and no man can take it from him. See Numb. 16. 38. Leuit. 27. 21. 28. Sacrilegious therefore was the alienation of Church liuings by appropriations, which are the bane of the people, and blemish of our Church: neither wil the

Popes

Prerog. 10. 25.

Popes authority, by which they were made, excuse them as lawfull; but prooue the originall of them, to haue been Antichristian. Sacrilegious hath been the practise of courtlie Harpies, who haue praied vpon the liuings of the Church, which praied for them. If it were sacriledge in *Nebuchadnezzar* (though a conqueror) to take away the golden vessels of the Temple; and in *Belshazzar*, to abuse them to profane vses: what shall we say of them, who haue taken, not the moouables, but the very patrimonie of the Church? Sacrilegious is the practise of Patrones, who detaine any part of the glebe or tithes, or with *Gebezi* make gaine of that which ought freelic to be giuen: as well as it was sacriledge in *Achan*, ^{1st. 6. 12. & 7. 21.} to take part of that which was consecrated vnto God. Sacrilegious are all the practises and deuises of vnconscionable parishioners, who either by fraude or pretence of law, as by pretended customes, compositions, or such like, defraude the Minister of his due. Was it sacrilege in *Ananias* and *Sapphira*, ^{1st. 5.} punishable with sudden death,

who detained part of that which themselves had consecrated vnto God, and might before the consecration thereof haue kept it to themselves? and is it not much more sacrilegious to detaine that, which wee neuer had right to keepe, as being by law consecrated vnto God? Christians should remember that the tithes and reuenues of the Church, are Gods part; and that it is their dutie *to honour God*, not with the^r refuse, but *with the^r chiefe of their increase*: that to detaine those things which bee consecrated to God, for the maintenance of his Ministers, is no other then to robbe and spoile God himselfe. For will a man, saith he, *spoil his gods?* yet haue you *spoiled me*: but you say, *wherein haue we spoiled thee?* In tithes and offerings. Let them consider on the one side, the gracious promises of God made to those who honour him by giuing the due honour of maintenance to his Ministers, as Prou. 3. *" Honour the Lord with thy riches, and with the chiefe of all thine increase. So shall thy barnes be filled with abundance, and thy presses shall euen burst with*

*"Mal. 1. 8.
"Prou. 3. 9.*

"Malas. 3. 8.

"Prou. 3. 9 10.

and dutie of the Ministerie. 89

new wine. And Malach. 3. ^a Bring you all the ^b Malach. 3. 10.
 tithes into the store house, that there may bee
 meate in mine house, and prooue me now here-
 with, saith the Lord of hosts, if I will not open
 the windowes of heauen vnto you, and power
 you out a blessing without measure. On the o-
 ther side, the fearefull curse, not onely de-
 nounced, as Malac. 3. ^c You are accursed with ^d Malac. 3. 9.
 a curse, for you haue spoiled me, saith the Lord,
 viz. in tithes, and in offerings: but also exe-
 cuted on those who haue been guiltie of
 sacriledge. Let the great and greedie Har-
 pyes, set before their eies, the ^e hand wri- ^f Dan. 5. 5.
 ting, which appeared to Belshazzar when he
 was quaffing in the cuppes of the Temple:
 and let the rest, I meane sacrilegious pro-
 prietaries, corrupt Patrons, couetous and
 vnconscionable parishioners call to mind
 what befell to ^g Achan, to ^h Gebezi, to ⁱ Ana- ^j Jos. 7.
 nias and Sapphira: and as they would auoid ^k 2. King. 5. 27.
 their punishment, so let them abhorre their ^l Act. 5.
 sinne.

And to conclude this point, let those
 which be in authoritie (as it becommeth
 the nursing fathers of the Church) imitate

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the zeale of godlie *Nebemiah*, who could
4 Nebem. 13. 8. not endure the alienation of one ^a chamber of the Priests to the priuate vse of *Tobiah*. And let our Parliaments, in the name of God, be carefull to auoide that imputation which *Paul* laith vpon the Iewes, that howsoeuer in respect of the particulars before mentioned, it may be verified of too many among vs, yet notwithstanding the whole state may not bee charged with it.

2 Rom. 2. 22. *Thou abhorrest idols, saith he, and doest thou commit sacriledge?* And let them know that not onelie to the restitution of impropriations (which at the dissolution of the Abbies ought to haue been made) they still remaine deepe lie obliged: but also for the not restoring thereof, the whole land standeth in an high degree, obnoxious to the iudgements of God. For though the Pope and Papists had some shew of reason to take from the se ular Priests, that which they gaue to the regular, who as they imagined, liued in a state of perfection, whose deuotions were in their conceit the treasures of the Church for the relecte of labouring

bouring soules, and whose maintenance in their intent, was to serue for the great reliefe of the poore and harbourlesse: yet what colour, or shew of reason haue we, by alienating the Church liuings from the Cleargie, to robbe God of his portion, the Ministers of their maintenance, the people of their spirituall, and the poore of their corporall sustenance? And lastlie, let them acknowledge it to bee a great shame for our land professing the Gospel, and sincere religion of Christ, that the idolatrous Priests, not onely among the Papists, but also among the 'Heathen, are more regarded, and better rewarded, then the true Ministers of Christ among vs. Gen. 47. 22.

And thus much of the use, which the people are to make of this doctrine.

Before I come to the Ministers themselves, something is to bee added concerning scholars or students. That none of them presume to refuse the Ministerie, as thinking themselves in respect either of their parentage, or of their wealth, or of their gifts, too good to be Ministers. For if they
will

2 Cor. 2. 16.

will call to mind what hath been said concerning the honour of the Ministerie: I doubt not, but they will say with Paul, ⁵ And who is sufficient for these things? and be more ready to acknowledge themselves vnworthie to bee Ministers, then the Ministerie to be vnworthie of them. If they refuse it, because it wanteth either wealth or honor, or because they call into question the lawfulness of the chiefe places in the Ministerie (which respects haue diuerted many indued with excellent gifts, to the studie of Physicke, or law either ciuill or common) I would intreate, not onely them, that they would with indifferencie reade that which

^h elsewhere I haue alledged to iustifie the honorable calling of Bishops, as being the ordinance of God, but also those which be in authoritie, that they would acknowledge it to be a godly, wise, and necessary policie, that places of great reward and eminent honor, should be provided for those who deserue best, in respect either of the studie and profession of diuinitie, or exercise of their Ministerie, For *bonis alit artes:*
 illi
 neither

In Apoc. 1. 20.

neither may it be expected that men of best gifts, and therefore most worthie to be consecrated to the Lord, will ordinarily vnder- take this calling, which is exposed to such contempt of the world, subiect to so great a charge as the gardianship of mens soules, and yet rewarded with small preferment either of maintenance or honor; when o- ther studies, especially that of the law, doth promise vnto them, so rich rewards, so great honour, so high preferment in the world. It is true, there should bee no com- parison in the estimation of a Christian, be- tweene that profession which respecteth onely outward wealth (especially if you adde the vsuall and personall corruption of them who professe it, who vndertaking all causes that come to hand, seeme to set not only their tongues, but also their soules to sale) and that calling, by the studie and practise whereof, thou mayest ^{1. Tim. 4. 16.} saue thine owne soule, and those that do heare thee: notwithstanding because yong men, when they are to make choice of their professi- on, are not (for the most part) so wel settled

in Christianitie, as simple to preferre things spirituall, to things temporall; there must be some inducements to the studie of diuinitie, which may euen in outward respects allure them who are of best gifts, and of greatest hope: for they also are flesh and blood.

Now I come to the Prophets, and sons of the Prophets; that is, to Ministers and students of Diuinitie: who from the dignitie of the Ministerie are to reape two vses. The one, of comfort and encouragement, the other of instruction. For although the Ministerie aboue all callings is most subiect to the contempt and disgrace of profane and godlesse men: yet the Ministers are to be assured, that their function, is a worthie and excellent worke; and that as God himselfe hath greatly honoured the, so can they not but be honored of all those who are the children of God. The contempts and contumelies of the rest, which they offer vnto vs for Christs, or for our callings sake, ought to bee so far from dismayng vs, as that we ought in respect thereof

thereof to account our selues^k happie: For^k *Matth. 5. 11.*
 being thereby made conformable not on-^{12.}
 lie to the Prophets and Apostles of Christ,
 but also to our Saviour himselſe, wee shall
 also be conformed vnto them in happines
 and glorie. And howſoeuer our Ministe-
 ric be contemned or oppugned; yet wee
 are to be assured with the Apostle,¹ that we ^{12. Cor. 2. 15.}
 are a sweete ſauour vnto God in Christ, not^{16.}
 onelie in them that are ſaued, but in them also
 that periſh; to the one, a ſauour of death vnto
 death, & to the other, a ſauour of life vnto life.
 And in ſome meaſure may euerie one of vs
 ſay with the Prophet (though ſpeaking in
 the name of Christ) ^m howſoeuer I haue ^m *Eſa. 49. 4. 5.*
 laboured in vaine, and haue ſpent my ſtrength in
 vaine, and for nothing: yet my iudgement is
 with the Lord, and my worke with my God.
 And though Iſrael be not gathered, yet ſhall I
 be glorious in the eies of the Lord, and my God
 ſhall be my ſtrength.

The inſtruction which is to bee learned
 is this, that ſeeing the function of the Mi-
 niſterie is ſo honourable, as hath been ſaid,
 Miniſters firſt, would labour to be worthie

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of that honour, which in respect of their function appertaineth to them. And secondly, that students in diuinity would not offer themselves, or Bishops admit them, namelie, to bee Pastors, vntill they bee in some competent measure qualified according to that sufficiencie or worthinesse, which is required in the Minister of God. For (as they say) *Non ex quouis ligno fit Mercurius*. And this (that I may proceede from the worthinesse of the Ministerie, to the worthinesse of the Minister, described vers. 2.) is the vse which the Apostle himselfe maketh in this place. The office of a Bishop, saith he, is a worthe worke: therefore a Bishop ought to be blamelesse, &c. But howsoeuer many things are here required to the worthinesse or sufficiencie of a Minister; yet all may be reduted to these two heads. The one, respecting his life, that he be *inimam*, of blamelesse conuersation: the other, his Ministerie, that hee be *didaclicus*, apt, that is, able and willing to teach: the one, implying, *zelotus persona*, the gifts of the person, wherewith the Minister is

and dutie of the Ministerie. 93

is to be adorned, *εἰς τὸ ὑποκοσμεῖσθαι*, to walke vp- ^{Gal. 2. 14.}
 rightlie; the other, *καὶ ὁμιλία* *Ministerij*, the
 gifts of the Ministerie, wherewith he is to
 be furnished, *εἰς τὸ ὑποβοηθεῖν*, to ^{2. Tim. 2. 17.} *divide the word*
aright. And these two are vsually ioyned
 together in the Scriptures, to wit, *Thummim*
 and *Urim*, integritie of life, and light of do-
 ctine; precept, and practise. For the Lord
 would haue his Ministers, whom they
 teach by precept, to goe before them also
 in example, and contrariwise. For this
 cause, as God inserted in the brest-plate of ^{Exod. 28. 30.}
 the Priest *Urim* and *thummim*, to bee vpon
 his hart: so *Moses* praying that God would
 adorne his Priests with sufficiencie, hee ^{Deut. 33. 8.}
 craueth these two; *Let thy Thummim & thy*
Urim be vpon the man of thy mercie. Like- ^{Exod. 28.}
 wise, on the skirts of the Priests robe ^{33. 34.}
 the Lord appointed ^{Greg. lib. 1.} golden belles and ^{Epist. 24. in}
 pomgranates to bee sowed round about; ^{ea verba Exod.}
 signifying by the one, the sweet and hea- ^{28. Audiat}
 uenlie sound of true doctrine; without ^{sonitus, &c.}
 which sound, saith ^{Sacerdos ingre-} *Gregorie*, if a Minister ^{dium sanctua-}
 doe goe into the Sanctuarie, hee incurreth ^{rium moritur;}
 the anger of God: by the other, the sweet ^{si de eo sonitus}
 and ^{non audiat} ^{quia iram con-}
 and ^{tra se oculi} ^{iudicis exigit;}
 and ^{si sine sonitu} ^{predicationis}
 and ^{incedat.}

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and holſome fruit of a godlie life. For as the diuine Philoſopher ſaith, *Hee maketh the beſt harmonie, whoſe life agreeth with his doctrine.* But whoſe doctrine is altogether diſſonant from his life, he is, as the Apoſtle ſaith, *" a iarring Cymball.* The ſame hath the Prophet *Malachie* ioyned together; ſhewing that theſe things were, and ſo ought to be in the Priests of God. *" The law of truth was in his mouth, and there was no iniquitie found in his lippes: he walked with me in peace and equitie, and did turne many away from iniquitie. For the Priests lippes ſhould preſerue knowledge, and they ſhould ſeeke the lawe at his mouth, for he is the Angell of the Lord of Hoſts.* In the new teſtament theſe two oft con-

7 Mat. 5. 13. 14. curre. 7 Matth. 5. Miniſters are ſaid to bee the ſalt of the earth, and the light of the world; becauſe their office is, by ſound doctrine to ſeaſon, and by good example to ſhine before others: 7 Aet. 20. The Miniſters of Ephesus are exhorted to attend both to themſelues and to the flocke: to themſelues, by liuing well; to the flocke, by feeding them with holſome doctrine. For we

that

" Plato in La- chete.

" 1. Cor. 13. 1.

" Mal. 2. 6. 7.

7 Mat. 5. 13. 14. cum 16.

7 Aet. 20. 18.

and dutie of the Ministerie. 95

that are Ministers, saith ^a Augustine, haue
 two things; the one that we are Christians; the
 other, that we are Ministers. *Illud quod Chri-*
stiani sumus, propter nos est; quod autem prae-
positi sumus, propter vos est. In eo quod Chri-
stiani sumus, attenditur utilitas nostra: in eo
quod praepositi, non nisi vestra. VVe are Chri-
stians for our selues, and Ministers for you. In
that wee are Christians, our owne profit is at-
tended; but as we are Ministers, your profite
is sought. Likewise, in his epistles, Paul ex-
horteth Ministers ^b to retaine faith, that is, ^b 1.Tim.1.9.
sound doctrine, and a good conscience: to ^c at-
tend to themselves and to doctrine: as touch-
ing their life, to shew themselves ^d examples ^d Tit.2.7.8.
of good works: and as touching their Mini-
sterie, ^e to teach sound and vncorrupt do-
ctrine. These two, whosoever ioyneth to-
gether, that is, ^e whosoever shall keepe the ^e Matth.5.19.
Commandements of God and teach others so
to doe, he shall be great in the kingdome of God.
Such a Minister was John Baptist, to whom
our Saviour giueth this testimonie, ^f that ^f Ioh.5.35.
he was a burning and a shining light: bur-
ning, in himselfe, and shining vnto others.

Such

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Such were all the men of God, who are commended vnto vs in the Scriptures; whose knowledge was inflamed with piety, and their pietie enlightened with knowledge.

These things which the holy Ghost ioyntly requireth in Ministers, by no means ought to be seuered. For what is an honest Minister, if he be vnlearned? A Lampe that burneth, but giueth no light: a Bell of good mettall, but wanting a Clapper: a kinde Nurse, but without milke: an honest & Crier, but without a voice: a well minded Watchman, but void of sight: a willing Guide, but ignorant of the way. And therefore they are like to remaine in darkenesse, who should be enlightened by him: to be hunger-starued, that should be fedde by him: to remaine vncalled, who should bee called by him: to be surprized who should haue warning from him: to goe out of the way, who should be guided by him. Wherefore it is well said of Ierome, *Innocent conuersation without instruction, doth as much hurt by silence, as it helpes by example.*

Gregor. past.

part. 2. c. 4.

Praconis officium suscipit, quisquis ad sacerdotium accedit, ut ante aduentum iudicis quā terribiliter sequitur, ipse scilicet clamando gradiatur. Sacerdos ergo si praedicationis est nescius, quam clamoris vocem daturus est praetor mortuus?

Hieronym. ad Oceanum. Innocens absque sermone conuersatio, quantum exemplo prodest, tantum silentio nocet.

ample. For the Ministers, they be the *light of the world*, the *salt of the earth*, the eies in the bodie of Christ, which is his Church, the guides of the people: If therefore the lightⁱ of the people be darkenes; alas, how ¹ *Matth. 6. 23.* great shall their darkenesse be? If the salt whereby the people should be seasoned be vnseasoned, how should not the people putrifie in their sinnes? If the eies of the cōgregation (as ^k guides be in stead of eies) ¹ *Numb. 10. 31.* be blind, how should the people see? If the guides know not the way, needes must the people wander. *If the¹ blind leade the blind,* ¹ *Matth. 15. 14.* both shall fall into the ditch.

But some idle drone wil say: it is enough for mee, that I serue God in holinesse and righteousnesse; though I cannot, or do not preach. To whom I answere, that a mans religion and iustice, if hee haue any, must appeare in the exercise of his calling. And therefore a Minister can hardlie be a good man, as I suppose, that is not, in some competencie, a good Minister. Now a good Minister, is not onely a sheepe in Christs fold, but also a Pastor of his flocke: not on-

O

lie

lie a liuing stone in the Temple of God,
but also a builder: not onely a plant in
Gods garden, but also a planter: not only
a child of God, but a father also in the faith,
begetting others vnto God: not onelie
μαθητης, a disciple of Christ, but a teacher,
μαθητευων, instructing others.

Mat. 28. 19.

On the other side, what is a learned Mi-
nister, if he be vngodlie? *He is nothing*, saith
Paul, *for if I had prophecie, saith he, and knew
all mysteries, and al knowledge, and had not cha-
ritie, I were nothing.* For an *Idoll is nothing*,
as he saith in the same Epistle. And a Mi-
nister, that saith, and doeth not, little diffe-
reth from an idoll; being not vnfitlie to
bee compared to the *Mercuriales statue*,
which shew the way to passengers, but
themselues stirre not. But with Paul (in
that place) *nihil esse, and nihil prodesse, to
be nothing, and to profit nothing, is all one.*
But Ministers, who with the Pharisies, say
and do not, they are like to profit the peo-
ple but a little; and themselues nothing at
all. This therefore ought to bee the first
care of euerie Diuine, *First, to seeke the
kingdome*

1. Cor. 13. 2.

1. Cor. 8. 4.

1. Cor. 13. 2. 3.

Matth. 23.

Matth. 6. 33.

kingdome of God and his righteousnesse. That he may be a sound Christian, before he bee a Minister; a Disciple of Christ, before hee take vpon him to teach others; a liuing stone in the Temple of God, before he presume to bee a builder: a sheepe of Christ, before he be a Pastor; a plant in Gods garden, before he be a planter; that himselfe be called, before he call others: himselfe a follower of Christ, before he lead others: himselfe one of the household of faith, before he take vpon him to bee a steward or ruler of the household.

And surely if all Christians, who tender their owne saluation, had neede to labour for holinesse, *'without which no man shall see* ^{*Hebr. 12. 14.*} God: then much more had Ministers need to *'exercise themselves vnto godlinesse,* to ^{*1. Tim. 4. 7.*} whose care and fidelitie the saluation of others is entrusted; that by preaching profitable, and liuing vprightlie, they may *'saue, not onelie themselves, but those al-* ^{*1. Tim. 4. 16.*} so who are committed to their trust. Otherwise, if we say and doe not; yea, if wee say one thing, and doe the contrarie, wee
O 2 shall

⁊ *Esa* 3. 13.

shall neither profit the people, nor yet our selues. Not the people, whom by our example we do more scandalize, then edifie by our doctrine, pulling downe with the left hand, what we set vp with the right, misleading by our life, whom by our doctrine wee would seeme to lead. Euen as the Prophet saith, *⁊ My people, qui ducunt te, seducunt: they which leade thee, mislead thee.* Wherefore, as *Isidore* saith, *Qui negligit recta facere desinat ⁊ recta docere: Let him cease to teach well, that canes not to liue well.* For to what purpose doest thou commend to thy people the strait and afflicted way to heauen; when thy selfe takest the broad and easie way, which leadeth vnto hell? for wil not the people sooner learne Atheisme by thy life, then religion by thy doctrine? For what saith thy fillie sheepe in such a case? Surelie if my Pastor were indeed perswaded, that there is a God which wil iudge the world, rendering to euery man according to his waies; if hee thought indeede, that there is a heauen for the godlie, and a hell for the wicked, as hee would perswade

vs; it could not bee, that he would liue as
 he doth. But what heare I words, when I
 see deedes? If my guide goe that way,
 who am I, that I should not follow him?
 This is that, which Gregory saith, *Cum Pa-* <sup>7 Pastoral. part.
1. cap. 2.</sup>
stor per abrupta graditur, ad precipitium grex
sequitur; when the Pastor goeth in steep-downe
places, the flock followeth headlong. vnto ruine.
 Wherefore, whosoeuer by an vngodly life
 ouerthroweth his doctrine, hee layeth
^a *a stumbling block before the blind, or causeth* ^{b Leuit. 19. 14.}
^a *the blind to erre out of his way, which who-* ^{b Deut. 27. 18.}
 soeuer doth he is accursed: yea, as I said, he
 openeth a schoole to Atheisme, whereby it
 comes to passe, as ^b *Ambrose saith, Vt non so-* <sup>b De dignit.
Sacerd. cap. 6.</sup>
lum ipsi dum male agunt, dignè pereant, sed alios
in super secum indignè perdant: That not onelie
themselves whiles they liue wickedly, doe wor-
thilie perish, but also vnworthily they destroy o-
thers. But neither do they profit theselues,
 for as Paul saith, ^c *If I speake with the tongue* ^{c 1. Cor. 13. 1. 2.}
of Angels, & could prophesie, and had all know-
ledge, and haue not loue, it profiteth me nothing,
 Such Ministers are like to cookes, which
 prouide wholesome meate for others, but
 O 3 eate.

eate not thereof themselves. Like to those
 carpenters that built the Arke for Noah,
 and themselves perished in the flood; for
 whiles they ^d preach to others, themselves
 become reprobates. For if we haue nothing
 to alleadge for our selues in the day of
 iudgement, ^e but, *Lord haue not we prophesied*
in thy name? we shall receiue this doome, I
know you not, depart from me you workers of
iniquitie. Yea, he that teacheth others, and
 teacheth not himselfe; hee that condem-
 neth other sinners vnto hell, and commit-
 teth greater crimes himselfe; hee teacheth
 God with what sentence to condemne
 himselfe, for vnto him that terrible, but yet
 iust sentence doth belong; ^f *Out of thine*
owne mouth I will condemne thee thou wicked
seruant. Whereas contrariwise, if we would
 attend to our selues to liue well, and to
 doctrine to teach well, and would conti-
 nue therein, wee should saue both our
 selues and those that heare vs: if we would
 bee carefull both to ^h keepe Gods Com-
 mandements, and teach others so to doe,
 wee should bee great in the kingdome of
 God;

^d 1. Cor. 9. 27.^e Matth. 7. 22.^f Luk. 19. 22.^g 1. Tim. 4. 16.^h Matth. 5. 19.

God ; great (I say) in the kingdome of
grace, but incomparablie greater in the
kingdome of glorie. Vnto which he bring
vs, that hath so dearely bought it for vs,
euen Christ Iesus the righteous : to
whom with the Father and the
holy Ghost be all praise and
glorie for euer,

Amen.

FINIS.

Corrections.

Pag. 11. lin. à fine 6. *Minister.* pag. 18. lin. vlt. *idole.* pag. 52. lin. 7.
things. Te. pag. 58. marg. lin. à fine 5. *unwillingly.* lin. vlt. *ye*
pag. 59. lin. penult. *of life.* pag. 62. lin. 4. *God.* Likewise pag. 88.
lin. vlt. *Ministerie. For.*

L. K. with 114227

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Sermon defending the
honourable function of
BISHOPS,

Preached, April. 17. Anno.
D. 1608. at the Consecration of
the right reverend Father in GOD,
the L. Bishophe of Bath
and Wells.

By George Downame, Doctor
of Divinitie.

AT LONDON,
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114. C. 28





REVERENDO
IN CHRISTO
PATRI AC DOMINO,
DOMINO *JACOBO MOUNTA-*
GVE, EPISCOPO BATHONIENSI
ET WELLENSI, PRÆSVLI CLA-
RISSIMO, DOMINO SVO IN-
PRIMIS OBSER-
VANDO

*Georgius Downname Concionem hanc,
quâ dignitas Episcopalis asseritur, ad perpetuam
amoris et observantiae memoriam,
Dicat Consecratq;.*

VERENDO

CHERISSIMO

DOMINO

NOBIS

COLO

ALIBI

DE

NOBIS

DE

DE

DE

DE

DE

DE

DE

DE

DE

DE



To the Christian Reader.



Although I am not ignorant (good Christian Reader) how vnpleasing this Sermon will be to some, who are forestalled with preiudicate opinions, (whom I could wish, I were as sure to perswade, as I hope by evidence of truth to conuince :) notwithstanding, if I may intreat thee, to reade it without preiudice, and to iudge of it without partialitie; I doubt not, but thou wilt acknowledge with mee, that the doctrine therein contained, is not onely true, but also a profitable and necessarie truth. And the rather doe I conceiue this hope, because the time hath beene, when mine affection enclined by the reuerent opinion, which I had worthily conceined not onely of Master Calvin, the author, but also of Master Beza, and many other godly and learned men, patrones and fautors of the pretended discipline, made me suspend my iudgement in this cause; vntill I had seriously entred into the studie thereof. The which for a long time I did forbear: partly because I did rightly suppose, that my paines might bee more profitably bestowed in other partes of diuinitie, and I had heard a

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Maſter Green-
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zealous preacher reprove young Divines in a Sermon at Cambridge, who, before they had ſtudied the grounds of theologie, would over-buſie themſelves in matters of diſcipline, and as hee ſaid, before they had laide the foundation of their ſtudie, would bee ſetting up as it were the rooſe: and partly becauſe in my ſender iudgement, I could not then ſee, what good would come either to my ſelfe or to the Church of God, by my paines taken in that controuerſie. For I conceiued the iſſue of my ſtudie would bee, either the diſgrace of my miniſterie among the forwarder ſort, if I reſolued, as now I knowe I ſhould haue done; or the overthrow of my miniſterie, if I ſhould ſtand for that diſcipline. Thus was I content to remaine in ſuſpenſe, whiles I tooke it to bee the beſt courſe, both for my ſelfe and for the Church, to bee no medler on either ſide. But when of late yeares the caſe was ſo altered with the time, that a neceſſitie was impoſed, not onely to reſolve, but alſo to profeſſe my reſolution on the one part; and it was now expected, that I ſhould informe not onely my ſelf, but ſome others alſo what way to take: I did then ſeriously enter into the ſtudie of theſe things, Perhaps with another minde then ſome others haue done, and therefore with other ſucceſſe. I conſidered with my ſelfe, that this Church of England, wherein I was called to be a miniſter, did hold and profeſſe all ſubſtantial points of diuinity, as ſoundly as any Church in the world, none excepted neither in this age, nor in the primitiue times of the Church. And ſecondly, that it hath the teſtimonie of all other true Churches. Thirdly, that in it the means of ſaluation are ordinarily and plentifully to be had. And therefore to make ſeparation from it, I tooke to be ſchiſmaticall and
damna-

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damnable presumption. And as touching my selfe, I considered that being in the ministerie, necessitie is laide vpon me, and woe bee vnto mee, if I preach not the Gospell. Wherefore I must confesse, I studied the controversies wherein the policie of our Church is called into question, as one who meant if hee were not conuicted with euidence of truth, to bee as it were the respondent, or defendant, resolving not to leaue my standing wherein God had placed mee, vnlesse by force of argument, I were remooued: Whereas others, hauing (as it seemeth) beene out of loue with our Church-discipline before, and in affection wholly alienated from our Church-gouernours, haue studied these things as opponents and plaintiffes. And therefore hauing sought a knot as it were in euerie bulrush, and strained at euerie gnatte, they haue picked so many quarels against the Church, and by consequent, against their owne ministerie, as that by their opposition, the Church is deprived of their ministerie, & themselves of the imployment of their gifts; They suffering the Land to swarme (euen in their owne opinion) with Papists and Atheistes, and their places either to be destitute, or to be occupied with such as they account vnprofitable ministers, rather then they wil embrace, nay rather then they wil without prejudice and partiality read, what is truly said for the defence of our Church. But to returne to my selfe: when with this resolution (which I am perswaded ought to be in the like case) I had studied som, which are supposed to bee the chiefe treatises on both sides: I found on the one side, certaine places of Scripture drawne as it were by the necke to that side, a fewe stragling sentences quoted out of the Fathers, and as it were with oares wherried by these men (looking as one would thinke the other

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ther waie) against the full streame of Antiquitie; some pretie speeches and wittie proofes, which notwithstanding, were (as before I had obserued in the question of vsurie) meere colours, rather then sound arguments. On the other side, I found full and plentiful proofes, as in other writings, so namely in the learned treatise of the perpetuall gouernemant of the Church, from which I receiued good satisfaction. Now, the arguments which perswaded me, I haue here set downe, as the shortnesse of a Sermon (though somewhat enlarged) would permitte; hoping (because I knowe nothing to the contrarie, setting not the iudgement of men, otherwise minded, but their preiudice aside) that the same argumentes which haue perswaded me, wil also preuaile with others to embrace this, which at the first I called a profitable and necessarie trueth. The which if it shall please God according to my hearts desire to effect, I would hope through Gods goodnesse quickly to see an ende of this pernicious diuision which is among vs. For though some other particulars be cōtrouerted; yet this, of the church-gouernment, is the chiefe & principal: and so chiefe, as that somtimes I haue thought the rest to be but controuersies in prettice to auoyd the ennie of this. Neither doe I doubt, but that if men sincerely affected were rightly perswaded of the gouernmēt, that either they wold not so stand upon matters of ceremony, & such like of small importance, as that for them they wold maintain this rent in the bodie of Christ or suffer either themselves to be deprived of the imployment of their talents, or the Church of their ministerie: or if anie out of tendernesse of conscience should make scruple of these things, that they wold fauourably be respected. So that by the acknowledgment of this one truth our differences wold be compounded, our breashes healed, our diuided minds

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reunited, with one heart and voice to glorifie God in the edification of his Church, propagation of the Gospell, confusion of Poperie and Atheisme. Whereas now this opposition, while it is continued, greatly dishonoureth God and his true religion wh. ch we professe, hindereth the proceedings of the Gospell, aduantageb Poperie & Atheisme scandalizeth the people whom we ought to edifie, and not onely the backwarder sort, who hereby take occasion to be of no religion, but also the forwarder sort, and that many waies, as I wil particularly shew. For they (I speak not of all) are hereby occasioned, 1. To despise the solemn worship & seruise of God, and what soeuer good thing else is set forth by Authoritie: and 2. Whereas they would seeme aboue all things to esteeme the ministry of the word, as that precious treasure for which they would (with him in the Gospell) forgoe all things; they not onely vilifie and disgrace the ministerie, which is to bee had (I mean of those who are conformable, though no way inferiour, but in many graces, by many degrees superiour to many of those whom they admire:) but also encourage by all meanes their admired ministers to stand out, as though they had rather want the foode of their soules, and that which they acknowledge to be the power of god to saluation, the not to enioy their facies, for which they haue no ground. 3. To place the height of religion in disconformitie, turning zeal into faction, godly conferēces to bitter inuectiues against Bishops, & odious censures of such as they cal formalists: the study of the scriptures & the substance of diuinity, to disputatiō of discipline & ceremonies. & being ignorant in the Catechisme to professe skill in those things: Combining themselves in a diuided brotherhood, as though none were to be accounted Christians or brethren in Christ, but such as stand for the pretended discipline, to whom also they confine their charitie. 4. To be dangerously

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unthankfull unto God for the continuance of the Gospell together with outward peace and prosperitie under the happie gouernment of our gracious and dread soueraigne. For whereas before the end of the blessed raigne of Queene Elizabeth, all good Christians would haue acknowledged theselues infinitely bound to Almighty God in al duties of thankfulness, if they might haue been assured of the continuance of these things after her decease (which was the time that we feared & our enemies expected:) yet now when the Lord hath granted whatsoever almost we could desire, we take on, as if we had nothing; and like weyward children when we haue what is fit for vs, if we cannot also haue what we fancy besides, we are ready to cast away that, which, through Gods unspeakable goodnes, we may to our soules health enioy. Yea so strangely doe some dote vpon their owne deuises, that they protest to all the world, vnesse their assertions (diuerse euen the principall whereof were neuer heard of in the Church of God within 1600. and some odde yeares after Christ) bee graunted, they see not how our separation from the Church of Rome can bee iustified. Nay they protest, that if they be in an error and the Bishops haue the truth, the Pope and Church of Rome haue had great wrong and indignitie offered vnto them, in that they are reiecte: and that all the protestant Churches are schismaticall in forsaking vnitie and communion with them; And therefore in their wisdoms make this offer to the Priests and Iesuites, that if from them they can receiue satisfaction concerning their propositions, they will bee reconciled to the See of Rome. So that now it must be thought that we separated from the church of Rome, not for their abominable idolatries & heathenish superstitions, nor for their capital heresies subuerting the founda.

Christian &
modest offer
of disput.

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foundation of religiō, nor because the church of Rome is the whore of Babylon, the See of Antichrist, the mother of all fornications and abominations, being also embrued, and as it were died red with the blood of the Saints, & of the Martyrs of Iesu; frō which we are cōmanded to separate in these respects: but because forsooth among them, euery particular parish is not held to be an entire body by it selfe, furnished with sufficient power & authority, for the gouernment of it selfe in all causes ecclesiasticall; because euery parish among the hath not power immediatly vnder Christ, to elect and ordaine, deprive and depose their Ministers, and to execute all other ecclesiast. censures: because the Pastor of euery particular cōgregation, is not among the the highest ordinary ecclesiasticall officer, but aboue him they haue diocesan and provinciall church-officers, & such like; for it shall suffice to haue mentioned those, which as they concerne the cause in hand, so they are the principal. In respect wherof, seeing they holde separation is to be made from the church of Rome, they plainly bewray themselves what manner of persons they be, who for the same causes may separate not onely from our Church, but those of Scotland, and Geneva, and all others, where these undigested deuises were neuer heard of. Fifthly, to growe wanton in religion through a kinde of spirituall pride, not caring for the heauenly food of their soules, vnlesse they may haue their own sawce, & preferring the circumstances of religiō & ceremonies, before the substance. We wil not heare a sermon forsooth made at a funerall, bee it neuer so profitable, and by our good wil we would heare none that is conformable, be hee neuer so learned and godly a preacher: or if we doe, (we hearing with preiudice,

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iudice, & making the word vneffectual vnto vs) we say his gifts be decayed, & his preaching to be without power: we heare & not heare with admirable acceptation of persons, as if we had neuer learned to acknowledge Gods ordinance, or to look higher then to the speaker. Moreover, if lawe did not compell vs, wee had rather be at no publique prayers, then at those which by authoritie are appointed; or if we be present, we will behaue our selues as absent, not vouchsafing to ioyne with the congregatio. We had rather not haue our child baptized (if we might choose) then that the crosse in baptisme should be vsed. We had rather not receiue the Communion, then receiue kneeling. &c. Which things, when I consider how few among the people (in comparison) doe care for religion, & of those few, how many are (I am sorry to speake it) schismatically disposed, doe make my heart to sorrow, and my bowels to yearne in commiseration of the. Neither can I choose, but in an earnest desire of the peace of our church (wherby these inconueniences might be remedied) to intreat, & even in the bowels of Christ, to beseech my brethren of the Ministry, that as they tender the glorie of God, in the propagation of the Gospel, or the salvation of the people which Christ hath redeemed with his precious blood: or if these considerations wil not preuaile, as they hope to answer these thinges at the day of the Lord, they would at length seeke the peace of Sion, & be as desirous to find arguments to reunitie themselves vnto vs, as they haue bin ouer-busie in seeking reasons to disioyne themselves frō vs. Or if they will not be at so much paines, yet at the least, that they would weigh in the baliance of an vpright & vnpartiall iudgement, those proofes which heere are briefly set downe. And if they finde them to
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ouer-weigh the reasons of the contrary part, they wold giue glory to God, by acknowledging ingenuously so profitable, & as these times are, so necessary a truth. Neither shall they need to feare discredit, if vpon better information they shall reforme their iudgements. Wherein all moderate men will hold them excused: remembring first, the common condition of humane frailty, which is subiect to ouersight; frō which the most Zealous men are so far frō being exempted, as that many times they are more subiect there-vnto then others of milder temper; men of greatest Zeale being not alwaies, nor for the most part, of soundest iudgement. Secondly, the reuerent opinion which worthily they haue conceined of Calvin & Beza, & other worthy Diuines, whom they hauing found so admirably sound & orthodoxal in the substantiall points of religion; it is no marvel, though without any great search they relied vpon their credit for matters of lesse importance. Thirldy, the good effects which (as they haue beene enformed) the new discipline hath brought forth, and the manifold corruptions which they haue taken notice of in the gouernmēt of our church, being the personal defaults not so much of the Bb. themselves, as of their officers. And yet what are these to those horrible cōfusions, which if the discipline of the newest edition should be established, wold inevitably follow? Nameiy, if euery parish Bishop should, as they teach, bee the supreme or highest ecclesiasticall officer: that euery parish (where plurality of voices must carry all things, & the greater part ouersway the better) should within it selfe haue authority immediatly deriued from Christ, to elect, ordaine, depose and deprive their Minister, and to exercise all other ecclesiasticall censures; that euery parish should be an entire body within it selfe, hauing neither subordinatiō, nor (for ought that I see in the new plotforme) consociation with others.

And is it possible, that these things should not onelie be broached of godly learned Ministers, but also with such vehemency be urged, that separation is to be made frō all those churches

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churches which admit not these new & undigested fancies? Or shal we not rather think, that Brownists, or some not far from Brownisme, haue abused their names? which if it bee so, why do not the rest disavow these new-found assertions, & protest against such schismaticall nouelties? Why are the people suffered to receiue the as oracles? why is this advantage giuen to Papists, as though the ministers among vs, who would be thought to seeke reformation, did acknowledge no greater cause of separation from the church of Rome, then these matters of the new-found parish-discipline, which no reformed Church in the world doth obserue?

But if in the partial ballance of their forestalled iudgmēt these argumētts shal seem light in cōparison of their own; my desire is, that their answers may be distinctly applied to euery argumēt in order, & that their proofs may be produced: which (they must remember) had need to be very pregnant & demonstratiue, which are to perswade, both the abolishing of that gouernment which euen from th' apostles times hath been perpetually obserued in the church, & setting vp of another which was neuer heard of till now of late. And if for ought that I haue heere said, or can say, the newest things wil prooue the truest, (which yet neuer hapned) I will then acknowledge my error. Onely I desire christian and modest dealing: not as in that which is called the christian and modest offer, which notwithstanding that title, is ful of odious censures, proud & scornful speeches, unchristian & unmodest provocations, with great bitternes gallling those whom they haue made their opposites. In expectation whereof, I commend thee to the Grace of God, unfainedly protesting, that what I haue heere either in this Preface or in the Sermon deliuered, is that which in my conscience I am verilie perswaded to be the truth.

Thine in the Lord, G. D.



A SERMON PREA-

ched at Lambith.

APOCAL. I. 20.

The seauen Starres, are the Angels of the seauen Churches.



Vr Lord & Sauour Christ,
hauing appeared to Saint
John, in a glorious forme,

(1) (before described) in the
midst of seauen golde Candle-
sticks, hauing seauen (2) Stars (2) v. 16.

(1) v. 13. &c.

(2) v. 16.

in his right hand: In this verse, hee expoun-
deth the mysterie both of the seauen Starres,
and also of the seauen golden Candlesticks;
shewing, that as by the golden Candlesticks
are meant the seauen famous Churches of
Asia, viz. Ephesus, Smyrna, and the rest before

B

specified

specified, vers. 11: so the *seauen Starres* are (that is, doe signifie) the *Angelles* of those *seauen Churches*. In handling of which wordes, I am to performe two things First, because this expositiō is, as (3) *Albertus* noteth, allegorical, we are to examine, who, and what manner of persons are meant by the Angels of the Churches. For although it bee a thing agreed vpon among the (4) interpreters both new and old, that by the Angels we are to vnderstand the Pastors or Bishops of the Churches: yet is it become a great controuersie in our time (which I wish were as likely to bee determined and ended, as it is easie by euidence of truth to be decided) what manner of Bishoppes they were: whether (for the substance of their calling) such as the reuerende Fathers of our Church are (which, by the grace of G O D, I will plainly prooue), or such, as some of our time haue fancied.

Secondly, wee are to consider the quality of their function, and out of the wordes to shewe, that the office and function of Bishops heere meant by Angells, is in this text both approued as lawfull, and commended as excellent:

(3) In Apoc.
1.

(4) Those fewe which by the Angels vnderstand, either the Angels of heauen, or the whole churches, are easily confuted: the former, because the faults reproued, and repentance enioyned in the Epistles, cannot agree to Angels; the latter, because they confound the *seauen Stars*, which Christ held in his hand, with the *seauen golden Candlestickes*, in the midst whereof hee walked,

cellēt: they hauing this relation to the Churches whereof they are Bishoppes, that where the Churches are compared to Candlesticks, they are presupposed to bee the lightes sette thereon, to (s) giue light to all in the house of God: where the Church in this booke is ^{(s) Mat. 5. 15.} ^{John 5. 35.} tearmed heauen (as it is the heauen vppon earth) the Pastors and Bishoppes are the Starres of heauen: where it is called the kingdome of heauen, as though it were the heaue of heauens, they are the Angels in this heauen.

For the deciding of the former question, two things are in the wordes offered to our consideration. For whereas they are said to be Angels of the Churches, wee are first to consider what manner of Churches they were, whereof they were Angells; and secondly, what manner of preheminance they had in those Churches, in regard wherof they are tearmed the Angels of the Churches. As touching the first: we are to try, whether these Churches whereof they were Angels or Bishops, were parishes, or dioceses: and consequently, whether they were parishionall, or diocesan Bishops. For som of late haue taught,

that properly there is no visible Church, but a parish, nor lawfull Bishoppes but parishionall; and that for the space of two hundred yeares after Christ, there were no other but parish-bishops. And that we should not think, they vse the word parish, in so ample a sence as the auncient Fathers and Councilles were wont to vse the worde *παροικία*, (as after you shall heare): they define a Parish to bee a particular, ordinarie, or set Congregation of Christians assembling in one place (as it were in one synagogue) to the solemne worshippe and seruice of God; such as bee our parishes here in England. To make good this newe-found opinion (the noueltie whereof bewrayeth the falsitie) they haue coyned others, as newe, and therefore as false assertions. As first, that euerie parish (a) by right hath sufficient authoritie within it selfe immediately deriued from Christ, for the gouernement of it selfe in all causes ecclesiasticall. And secondly, least they might seeme to set vpp an absolute Popeling in euerie parish, who should haue not onely (b) supream, but also sole authoritie in causes ecclesiasticall: they adioyne vnto him, his consistorie

(a) Iure diuino,

(b) For they say, that the Pastor of a particular congregation is the highest ordinarie ecclesiasticall office in any true constituted visible Church of Christ.

consistorie of lay or gouerning Elders. And to this parishionall presbyterie consisting of the parish Bithoppe (forsooth) and his parish elders, they doe ascribe that sufficient, immediate, and independent authoritie for ecclesiasticall gouernement of euerie *proper visible Church*, otherwise called a parish. Thirdly, as for diocesan or prouinciall Bishops, they hold them vnlawfull, & Antichristian: neither may they (good men) bee acknowledged to bee so much as members of the true visible Church; because forsooth they bee not members of some one onely parish; which in these mens conceipt must needs be the kings owne case.

Concerning the second; viz, what was the preheminance of these Bishoppes in the Churches, in respect whereof they are called the Angels of the Churches; Others more wise and learned then the former, graunting they were Bishops of whole Cities, and the Countreyes adioyning (that is to say of Dioceses) notwithstanding the sway of the gouernment they ascribe to the Presbyteries of those Churches, consisting partly of ministers and partly of annuall or Lay-presbyters, ma-

king these Angels or Bishoppes nothing else but *presbiteros*, or presidents of those presbyteries: and such presidents, as were not superior to the other presbyters in degree, but onely in order; hauing an authoritie committed to them by the free consent of the rest, to assemble the Presbyters, to moderate the action, to propound matters, to aske voyces, euer pronouncing what the greater part decreeth, and lastly to execute the presbyterial decrees: and further, such presidents, as had not this superioritie for terme of life, but for a short time, as a weeke or a moneth, and that by course; this presidentshippe being, according to their conceipt, common to all in their turnes.

Now for the clearing of this matter, which wee haue in hand: forasmuch as both sortes obtrude lay-elders to extrude Bishops; I will
 I first proue against both, that there were no
 lay-gouerning-elders in the primitiue church
 & that the presbyteries then consisted wholly
 2 ly of ministers. And then more particularly
 against the former sort, that in the first two
 hundred yeares, the visible Churches (such as
 they speak of) *indued with power of ecclesiasti-*
call

call *gouvernement*, were dioceses properly, and not parishes: & that the presbyteries which were in those times, were assigned not to parishes, but to dioceses. And consequently, that the Angels of the Churches and presidents of the presbyteries, were not parishionall, but diocesan Bishops.

3

Against the latter, that the Bishop being advanced to a higher degree of the ministerie, was set above the other presbyters, not onely in prioritie of order, but also in majoritie of rule: and that, neither for a short time, nor yet by course: but, as for his worth hee was either at the first appointed by the Apostles, or afterwards elected by others, so was he to continue for term of life, vnlesse for his vnworthinesse he were displaced.

4

And so in the last place I will come to the other thing, which is to bee observed in this text, which is, concerning the qualitie of their function: wherein I am to shew, and by euidence of truth to demonstrate, that the calling of such Bishops, is of apostolicall and diuine institution. Vnto which last, that I may in due time come, I will be the shorter in the former.

5

And

*First, no
presbyters,
but Mini-
sters.*

ANd first, I am to shew, that there were no other Presbyters in the primitive Church but Ministers. A sufficient proove whereof may bee this: that, as in the writings of the Apostles, in the auncient Fathers and councils, the word *πρεσβυτερος* or Presbyter (noting an Ecclesiasticall person) doth euermore signifie a Minister or Priest (which word, though abused by the Papistes to signifie sacrificing Priests, is the proper english of *Presbyter*, and from thence deriued;) and therefore question might as wel be made whether there were anye annuall ministers or lay-priests, as presbyters, (that being also a name, as themselves say, confounded in the Scriptures with *Episcopus*, and noting a person, who must by the Apostles rule be ** Able to teach.*) so can ther not any one pregnant testimonie be alledged out of the Scriptures, Councils or Fathers, mentioning or meaning any lay, annual, onely-gouerning presbyters: which no doubt yll seem strange to those, who remember with what vehemencie this kinde of presbyters hath bene vrged and obtruded vpon vs. For although manye places are vially alledged out of the Scriptures and Fathers: yet I doe

unfainedly professe, that (to my knowledge)
 there are onely two allegations, which I e-
 steme worth the answering: the one, out of
 (a) 1. Tim. 5. the other, out of *Ambrose* (a) 1. Tim. 5.
 on the same Chapter. *The Presbyters*, sayth ^{17.}
Paule, that rule well, let them bee counted wor-
thie of double honour, especially they who la-
bour in the worde and doctrine. From
 whence they gather a distinction of Pres-
 byters or elders; that some are governing
 elders onely: others, also Ministers. Where-
 unto I answer, that not anie of the Fathers,
 or any other before our age, did euer vnder-
 stand this text of any other, but of the mini-
 sters of the word, they conceiuing of it, as if the
 Apostle had said: Let those *Ministers or Priests*
 which rule wel &c. Neither doth the Apostle
 indeed note 2 sorts of Elders, as they imagin,
 but two dueties of the Ministers, in respect
 whereof double honour is due vnto them: the
 one generall, καλῶς προϊσταν, to bee good pre-
 sidents; the other speciall, κοπιᾶν ἐν λόγῳ καὶ
 διδασκαλίᾳ, *to labour in the word and doctrine.*
 Putting onely this difference, that where-
 as double honour is due to all ministers for
 the performāce of their duty in general, (for

10 *A Sermon preached*

(b) Hiero.
nym. in 1. Ti.

(c) That is,
who fulfill
their office.

(d) Tit. 3. 8.
14.

(e) Act. 20.
28.

so (b) *Jerome* expoundeth these wordes, *qui bene praesunt* (.i. (c) *qui implent officium suum*;) yet especially they are to bee honoured for their paines in preaching the word; that being, in *Pauls* estimation, the chiefe worke of the Ministerie. For προισταθ is all one with that phrase of *going out and in* before others, wherby the conuersation of publike persons in the scriptures is signified. And they are said καλῶς προισταθ, who goe out and in before the people of God as it becommeth them. And thus also the ancient *Syriack* Paraphrase expoundeth those wordes, οἱ καλῶς προεστῶτες *qui bene segerunt, who demeane themselves well* in their place. And this is to be vnderstood both of their priuate conuersation (in which sense the word προισταθ is vsed (d) *Tit. 3. 8. 14.* where those which belecue, are exhorted προισταθ τῶν καλῶν ἔργων, *to bee presidents of good workes*) and also of their publike administration. Both which the Apostle expresseth in his farewell-sermon to the same Presbyters of *Ephesus*, of whome hee speaketh to *Timothe*, (e) *Act. 20. 28.* which may serue as a cōmentarie to this place. As if the Apostle had sayd, those Presbyters or Ministers among you, who

who fulfill their ministerie according to that directiō which at my departure I gaue them, viz. *that they should attend to themselves and to the whole flocke, over which the holy Ghost had made them ouerseers, (that is καὶ ὡς προϊστάμενοι)* and more specially, *to feede the Church of God which hee hath redeemed with his owne bloud, (that is, to labour in the word and doctrine)* let them bee counted worthie of double honour. It is plaine therefore, that the Apostle in that place speaketh onely of Ministers. And that hee speaketh not there of lay or onely-gouerning elders, it may further bee proued by plaine euidence out of the text. For, seeing by honour in that place the Apostle vnderstandeth honourable maintenance, which by their owne confession is not due to lay-elders; it is therefore certaine, that this place acknowledgeth none such. Thus therefore I argue;

To all those elders, who are mentioned or meant in this place, the honour of maintenance is due for their worke sake.

To the Lay-elders the honour of maintenance is not due for their work sake.

Therefore lay-elders are not mentioned nor meant in this place.

(a) 1. Tim. 5. 18
Deut. 25. 4.

The proposition the Apostle prooueth in the next words by 2. (a) testimonies. For the Scripture sayth, thou shalt not moosell the mouth of the Oxe that treadeth out the corne. Which

(b) 1. Cor. 9. 9.

testimony hee also alleageth (b) 1. Corin. 9. to proue that mainetenance is due to the Ministers of the Gospell. And againe,

(c) Luk. 10. 7.

(c) The workeman is worthie of his stipend.

(d) See the
Suruey of the
pretended discipline
cap. 10.

The Assumption thesclues confesse, both by their doctrine and their practise. For, whereas some obiekt, that their lay-elders, if they stand in neede, are to bee maintained; I aunswere, that they (d) choose such as haue not neede; and if they haue, that the maintenance which is allowed, is for their neede, and not for their worke sake. But the Apostle sayth, the Presbyters are worthie of double honour, and the workeman is worthie of his stipend; to signifie, that the honour or mayntenaunce, whereof hee speaketh, is not a beggerly almes giuen onely in charitie for neede; but an honourable stipend, in iustice due to the Minister

master for his worke sake.

Seeing therefore this Scripture failes them, wee may conclude, that lay-elders haue no footing in the Scriptures; and therefore by their owne principles ought not to bee obruded vpon the Church of God.

I come to *Ambrose*, writing on the first verse of the same Chapter(e). Where the Apostle exhorting *Timothie*, not to rebuke an

(e) *Ambrose*
in 1. Tim. 5. 1.

elder or aged man, *Ambrose* giueth this reaso:

For among all nations old age is honourable: and

then addeth, *unde & synagoga, & postea eccle-*

sia seniores habuit, quorum sine consilio nihil a-

gebatur in Ecclesia. Quod quā negligentia obso-

leuerit nescio, nisi forte doctorum desidia aut ma-

gis superbia, dum soli volunt aliquid videri.

Whence it is, that both the Synagogue, and after-

wards the Church had Seniors, without whose

counsell nothing was done in the Church. Which

by what negligence it is grown out of vse, I

knowe not, vnlesse perhappes by the slouthful-

nesse of the learned or teachers, or rather pride,

whiles they alone will seeme to bee some thing.

Which wordes, whosoever vnderstande

as giuing testimonie to lay-elders, they

wo

wrong *Ambrose*, in making him against his meaning to testifie that, which hath no warrant either in Scriptures, or in the elder writings of Antiquitie. For, *Ambrose* himselfe was a Diocesan Bishoppe, and one who laboured as much as anie, not to iustifie (for that needeth not in those times) but to magnifie the calling of Bishoppes; and was as farre as any, from subiecting either Bishoppes or Ministers (as these men doe) to the Presbyteries of lay men.

But let vs examine the force of their argument. *Ambrose* saith, there were elders in the Church as well as in the Synagogue, therefore (say they) there were lay elders. It followeth not. For euen the Synagogue had * *Seniores sacerdotum*, Seniors of the Priests, as well as *Seniores populi*, Seniors of the people. And, of such, *Ambrose* speaketh, when hee sayth, in the Church or Church causes nothing was done without their aduise. If it be said, that *Ambrose* speaketh of such Seniors, whose aduise was neglected through the default of the learned or teachers, and therefore of such as were not teachers; I answer againe, neither doth this follow:

* Ierom. 19.1.

low: for, *doctorem*, the learned or teachers, being a common title both to Bishoppes and Presbyters, and so to bee vnderstood in this place; wee may easilie conceiue, how the assistance of the Seniors, though not lay-men but Ministers, was grown out of vse, through the default of such as had beene teachers in the Church, either as Presbyters, or as Bishoppes. For, whereas in the Primitiue Church, the Bishoppe had vsed the aduise of certaine graue Ministers, who remained with him, after the greatest number of Presbyters (being now allotted to their seueral titles or charges) were seuered from him: (a liuely resemblance whereof remaineth in the Deanes and Chapters of Cathedrall Churches) and nothing almost was done in Church causes without their aduise: *Ambrose* complaineth, that their counsell in his time was neglected, & their assistance grown out of vse, by what negligence hee could not tell: but as hee ghesseth, it was to bee attributed either to the idlenesse *doctorem* of the learned or teachers, that is to say, of the Presbyters, who for their owne ease gaue ouer medling in matters appertaining to gouernement;

uernment; or else to the pride *doctorem* of the learned or teachers, that is to say, of the Bishoppes, who tooke all vpon themselves, that they alone might seeme to bee somewhat. For if you expound *Doctorem*, for pastors of parishes alone, as the Presbyterians doe, or for Bishoppes alone, as others doe; I cannot see, how the excluding of Seniors, and taking the whole burden and imployment vpon themselves, could by *Ambrose* bee imputed as a matter of sloath or idlenesse, either to the Pastors, excluding the lay Elders; or to the Bishoppes, excluding the learned Presbyters. But howsoeuer *Ambrose* knewe not what to saye of this matter, otherwise then by coniecture; yet I doubt not but the true causes, wherefore the assistance of the Seniors grewe out of vse, were these: First, because it beeing a matter of greate trouble, whereby they had no profite, they provided for their owne ease, giuinge ouer to intermeddle in those combersome imployments, (which was *Ambrose* his first reason). Secondly, because it grewe needelesse; for that the frequent Synodes of

of Bishops, which in every Province were assembled, not onely determined many causes, which before were wont by Presbyteries to bee decided; but also decreed many canons and constitutions, whereby the Bishop, without his former assistance, might seeme sufficiently directed. I conclude therefore the first poynt, *viz.* that in the Primitive church there were no lay Elders, and consequentlie, no parishionall Presbyteries. Wherevpon, it will necessarily follow, either that every parish Bishop (as they call him) must rule as a Pope, or be subjected to the authoritie of the diocesan Bishop.

I Come to the second; which is, to shew, that in the Apostles times, & in the age following, the Churches, whereof the Bishops are called Angels (or, to vse their words, the visible Churches, endued with power of Ecclesiastical gouernment) were dioceses properly, and not parishes. This is proved out of this place. For, whereas our Sauour Christ, writing to the Churches of *Asia*, numbred but 7. and naming the principall, and (some of them)

2. *The Churches, dioceses.*

D.

them)

them) mother cities of Asia, faith, the seauen
 starres, were the Angels of those 7. churches; it
 cannot bee denied, but that the churches
 whereof they were Bishops, were great and
 ample cities: and not the cities alone, but also
 the countries adjoyning. For, it is euident,
 that the Apostles, when they intended to co-
 vert any Nation, they first preached to the
 chiefe cities thereof. Wherein, whe through
 Gods blessing they had converted some, their
 manner was to ordaine Presbyters; hoping
 by their Ministerie, to convert not onely the
 rest of the citie, but also in the countries ad-
 joyning, so many as did belong vnto God;
 the kingdome of heauen beeing like a little
 (a) leaven, which beeing put into any part of
 the meale, seasoneth all. Neither were the
 parishes distinguished in the Apostles times,
 nor the Presbyters assigned to their seuerall
 titles or cures; but in common, the presby-
 ters were to attend the (b) whole flock con-
 verted, feeding them with the Word and Sa-
 craments, and to labour the conversion of
 the residue, so farre as they should be able,
 both in the citie, and in the countries adioy-
 ning. The presbyteries therefore in the A-
 postles

(a) Mat. 13. 33

(b) Act. 20. 28

posses times, were appointed, not to seuerall
parishes, but to whole cities, and the coun-
treies annexed, that is to say, to Dioceses;
that both they might convert them, and at-
tend and feede them, beeing converted.

Against this which hath been said, they do
object, that in the first 200. yeres, all the chri-
stians in any one great city, did make but one
particular ordinarie congregation assembled
in one place; & consequently, that both the
presbytery, and the President thereof, were
assigned but to one congregation.

I answered, first, that the presbytery and the
President thereof, were provided, not onely
for the cities theselues, but also for the coun-
tries adioyning, which were converted, or to
be converted, by the Bishop & presbyters of
the citie; and being converted, were counted
part of that church. And therefore though the
antecedent of this objectiō were true, yet the
consequence were to be denied. But the an-
tecedent, is not onely false, but also vnrea-
sonable, & vncredible. For, if you consider the
number of the christians in the greatest cities
within the first two hundred yeeres, or the
times vvherein they liued, or the places

where they vsed to assemble, you will acknowledge, that all the Christians in the great Cities, neither did, nor could ordinarilie assemble in the same place, as one set particular ordinary congregation.

What the number of Christians were before the first 200. yeers were ended, in *Rome*, *Ephesus*, *Alexandria*; and such like Cities, we may imagine by that great multitude of Christians which were at (c) *Ierusalem*; within a few weeks after the death of Christ: 3000.
 (c) Acts. 4. 4.
 3000.
 (d) Acts. 2. 41. having beene converted in (d) one day. At *Rome*; about the yeere 100. the company of Christians beeing much increased, (& til then both the Presbyters attending them promiscuouse, and the people meeting in diuerse places vncertainly) *Evaristus* the Bishop of *Rome*, was faine, for avoyding of confusion, to distinguish the into diuers (e) parishes, or titles, assigning vnto them, not presbyteries, but seuerall Presbyters; the number whereof by (e) *Hyginus* was augmented, about the yeere 138. In the time of *Cornelius*, Bishop & Martyr, about the yere 250. there were in the Church of *Rome* (as himselfe sheweth in an Epistle yet extant in *Eusebius*) one, and but one

(e) Platina, ex
 Damato.
 Onuphr. de e-
 piscopat. et
 titulis. &c.

Eusebius. lib. 6
 cap. 43.

one Bishop, 46 Presbyters, 7 Deacons, and
of other Clergie-men 101, of widdowes and
other distressed people, aboue 1500: all main-
tained by the charitable contribution of the
Christian people in Rome, which afterwarde
he calleth μέγιστον καὶ ἀναρίθμητον λαόν, a very great
and innumerable people. And well might he so
call it: for, *Tertullian* within the first 200. yers
saith no lesse. See his *Apolog.* cap. 37. Adde
to the multitude of the people, the confide-
ration of the times, raging for the most part
with persecution, & not permitting the Chri-
stians ordinarily to meet in great multitudes;
also the consideration of the places wherein
they used to assemble, as it were by stealth (as
private houses, and vaults called *Cryptae*, and
other private and priue places, not capable
of such multitudes) and you will easily ac-
knowledge, that the Churches which were in
the Cities alone, contained many particular
congregations, vnto all which, there was but
one presbyterie, or Colledge of Presbyters
assigned.

Now in cities, and situate in the country. For
at the year 1000, and there before the
death

3. The An-
gels, not pa-
rishionall,
but dioce-
san Bishops.

Now, these Presbyteries in the Apostles times, as the presbyterians cōfesse, had
by divine ordinance ought to have
a President, whom the holy Ghost here cal-
leth an Angell, and the Fathers; a Bishoppe;
which, by that which hath been said, may be
proved to have been, not a parishionall, but
a diocesan Bishop. And that is the point,
which I was to prooue. For, if the churches
whereof they were Bishops, were dioceses, &
not parishes; if the parishes were not yet di-
stinguished, nor Ministers assigned to their
peculiar titles, or severall outes; if the pres-
byteries were allotted to whole dioceses, and
not to severall parishes; then the Bishoppe,
who was set over a whole diocese, and not a
particular parish, who was president of the
presbytery, allotted not to a severall parish,
but to a whole diocese, was undoubtedly not
a parishionall, but a diocesan Bishoppe. And
this was the state of the Church in the Apo-
stles times. Howbeit, in the end of the Apo-
stles time, parishes began to be distinguished
in cities, and afterwards in the country. For,
about the yeere 100. and therefore before the
death

death of S. John, Evaristus Bishop of Rome, distinguished the parishes or titles in Rome, ^{Damascus, &c. vt supra.} and assigned not a presbyterie, but severall Ministers to every of the which was also practised in other cities. We may gather out of Eusebius, that before the time of Julianus, that is, before the yeere 180, diuers particular congregations or churches, were subiect to the Bishopp of Alexandria. For, in the first yeere (saith hee*) of Commodus, the Bishoprick ^{* Euseb. lib. 5. cap. 9.} of the Churches in or about Alexandria, was committed to Julianus, after that Agrippinus had fulfilled his ministerie for the space of twelve yeeres. Neither may we omit that, which Eusebius saith of Titus, and Theodoret both of Titus and also of Timothe, because it also plainly confuteth their newe assertion, who deny, that more particular congregations then one, were subiect to any Bishoppo, within the first two hundred yeeres. ^{Euseb. lib. 3. cap. 4. Theodoret. in 1. Tim. 3.} Titus (saith Eusebius) the Bishop of the churches in Crete. Theodoret saith, Titus was the Bishop Cretensium, of the Cretians, and Timothe Asianorum, of them in Asia.

Epiphanius

Epist. ad Ioan.
Hier. 8. 1. apud
Hieron. tom 2.

Epiphanius saith Singula ecclesiarum episcopi habent sub se ecclesias: all Bishops of the Churches, haue Churches vnder abe. As touching country Townes, they were indedde conuered afore the Cities: and because they remained heathenish for a time after the conuersion of the Citie, therefore heathenish people are still called *Pagani*. Notwithstanding the Bishop and Presbyterie of the Citie acknowledging them to belong to their charge, laboured their conuersion as soone as they could; and when they were converted, the Bishoppe out of his Presbyterie assigned not a Presbyterie, but a Presbyter or Minister to euery of them; a Presbiter, I say, & not a Bishoppe; sauing that where the Diocese was large, the Bishop being not able to performe all episcopall duties in all places (things being as yet not so well settled) was faine to appoint a Presbyter heere and there, to be *ὑποεπίσκοπος*, a country Bishop, who, together with his charge, remained subiect to the Bishop of the Citie, in whose diocese hee was; neither might hee meddle any further in Episcopall affaires, the by the Bishop was permitted vnto him. The Councell of *Sardica* determined,

ned, that one Presbyter is sufficient for a vil-
lage, or a little Cittie or Towne, and therefore
licence not to be granted to ordaine a Bishop in
such places. V Which evidently sheweth, that
Bishoppes were set ouer cities and dioceses,
and that euery parish and Countrey-towne
had not a Bishoppe, or a presbytery, but
one onely Minister, as sufficing for such a
charge.

Concil. fard.
capit. 6.

Thus the parishes were distinguished, both
in the cities and countries, & seuerall presby-
ters peculiarly assigned vnto them. Vpon
which division of parishes, & assignement of
presbyters vnto them, there happened no
alteration to the state of the Bishop: the dif-
ference was in the imployment of the pres-
byters. For whereas, before, they attended
the whole flocke in common, by the direc-
tion of the Bishoppe: now, by his assignement,
they were deputed to their seuerall charges.
The Bishops iurisdiction was not altered, hee
hauing, as before, the same episcopall
charge of the citie and country adjoyning. In
respect wherof, a diocese contained *παρανομία* &
ἡγεμονία *παρανομία*, in this division, signifying, not as
the vulgar use of our English word Parish im-

E. por-

(a) In Ierusalem
were 400. Syn-
agogues. Io-
seph.

(b) Euseb.
hist. passim.
Epiph. Epist.
ad Ioan. Hie-
ros. apud Hie-
ronym. tom. 2.

(c) Canon. A.
post. 33.

(d) Concil.
Antioch. c. 9.

(e) Instit. lib. 4.
ca. 4. §. 1.

porteth a particular ordinary congregation,
answerable to a Iewish Synagogue, but the
whole citie & suburbs, though containing as
many particular parishes, as (a) *Ierusalem* did
Synagogues; & in that sense (euen after the
division of Parishes) is ordinarily vsed in the
best (b) writers. One of the anciēt (c) Canons,
called the *Apostles*, appointeth euery Bishop
to deale in those matters ὅσα τῇ αὐτῷ παροικίᾳ ἐπι-
κόλλει, καὶ ταῖς ὑπ' αὐτῷ χείρας, *whatsoever apper-
taine to his own See, & the countries subiect vnto
it*, Which Canon the council of *Antioch* re-
citing, & calling it the *anciēt canon of their fa-
thers*, explaneth in these wordes; (d) *For eue-
ry Bishop ought to haue authority ouer his owne
παροικία, & to haue care πάσης τῆς χείρας τῆς ὑπὸ τῷ
αὐτῷ πόλεως, of the whole region which is subiect to
his citie, vsing παροικία and πόλις promiscuously.*
These three points wherof hetherto I haue
intreated, are of such euident and vndeniable
truth, that *Calvin*, the first founder of the
Presbyterian discipline, doth acknowledge
the same; For, speaking of the discipline of
the primitiue Church, which (e) hee confes-
seth was framed according to the worde of
God, & scarcely had any thing differing ther-
from;

from; he saith: (f) *Quibus ergo docendi &c.* to whom the office of teaching was inioyned, all the they named Presbyters. They, out of their number chose one in euery citie, to whom they specially gaue the title of Bishop: ne ex æqualitate, vt fieri solet, dissidia nascerentur; least out of equality, as vsually it happeneth, dissensions should arise. And some-what after, *Habebant ergo, &c.* Euery citie had their Colledge of Presbyters, who were Pastors and Teachers. And againe, To euery citie there was attributed a certaine region or country, which frō thence should receiue their Presbyters, & be reckned as part of that church. And yet againe: But if the countrey which was vnder his Bishopricke, were more large then that hee could sufficiently discharge all the offices of a Bishop in euery place: through the countrey; in certaine places, some Presbyters were appointed, who in matters of lesse importance should bee the vicegerents of the Bishop. Such they called *Chorepiscopi*, because in the province they represented the Bishop.

(f) Calv. Instit.
lib. 4. cap. 4.
§. 2.

Thus farre, that worthy seruant of Christ, Calvin: who though in these three thinges hee agreeth with vs, namely, that the Presbyteries consisted of Ministers, that the Churches

ches, indued with power of Ecclesiasticall gouernment, were dioceses, and that Bishops vnder their charge, had both their cities and countries adioyning: yet I confesse, in the fourth point he differeth from vs, and as I am vndoubtedly perswaded, from the truth.

*4. Bishops,
superior to
other Mini-
sters, in de-
gree.*

IN the 4. place therefore, wee are to intreat of the superioritie of Bishops ouer other Ministers. For, although the presbyterians & we agree in this, that by diuine institution, there was in the primitiue Church, and still ought to be one, set ouer the Presbyters: yet in diuers things they dissent from vs, and as I said, from the truth. First, in that they make the Bishop superior in order onely, & not degree. Secondly, in that they assigne a superioritie or presidentshippe vnto him for a short time, and that by course. Thirdly, in that they ascribe vnto him a prioritie onely of order, & not a majority of rule or power. And to this purpose, it pleaseth the to distinguish Bishops into 3. sorts, *diuine, humane, diuelsb;* acknowledging such onely, as they fancy, for *diuine*. Howbeit, I must needs confesse, that reverend *Bur,* though an earnest patron of the presbyterian

terian discipline, & one who came far short of *Caluins* moderation in this behalfe, notwithstanding he speaketh farre otherwise of our Bishoppes, then our men vse to doe. *Quod si nunc Anglicana Ecclesia*, saith hee, &c. But if now the reformed English Churches do persist being upheld by the authoritie of their Bishoppes and Archbishops (as this hath happened vnto them in our memorie, that they haue had men of that order not onely famous martyrs of God, but also most worthie Pastors and Doctors:) let England surely enioy that singular blessing of God, which I pray God may be perpetuall vnto it. And that wee may all say Amen to *Beza* his wish, I will shew you first in generall, that the Bishoppes or Angells of the primitiue Church, were superior, as wel as ours, in degree to other Ministers: and then more particularly I will declare, wherein their superiouritie did consist.

That Bishoppes were superiour to other Ministers in degree, all antiquitie with one consent (if you except *Aërius*, who for dissenting in this point was accounted an hereticke by *Epiphanius* and *Augustine*) doth acknowledge, distinguishing three *gradus* degrees of

Beza de ministr. euang. cap. 18. see also cap 21. in fine.

Concil. Sard. c. 13.

Ministers, Bishoppes, Presbyters, Deacons, answerable to the high Priest, Priestes and Leuits; making the Bishoppes to be the first degree, Presbyters the second, & Deacons the third. So sayth Optatus, *What should I mention the Deacons placed in the third, or the Presbyters in the second Priesthood or Ministerie? the verie chiefe, & principes omnium Episcopi &c. and princes of all, the Bishoppes &c.* Neither is any thing more vsuall in Councils and Fathers, then the distinction of ministers in these three degrees.

Ignatius, who liued in the Apostles times, often mentioneth this distinction: as, *ad smyrn.* (a) *Let the Lay men be subiect to the Deacons, the Deacons to the Presbyters, the Presbyters to the Bishoppe, the Bishoppe to Christ: and ad Tarsens.* (b) *Presbyters submitte your selues to the Bishoppe: Deacons to the Presbyters: the people to the Presbyters and Deacons.*

ἀντίψυχος ἔγω τῶν φυλατρίων ταύτων τῷ εὐταξίᾳ, *my soule for theirs, who obserue this good order, and the Lord be alwayes with them.* And again, (c) οἱ πρεσβύτεροι, καὶ οἱ διάκονοι, καὶ ἡ λοιπὸς κλήρος ἅμα παντὶ τῷ λαῷ περὶ ἀρχέτωσαν τῷ ἐπισκόπῳ. *Let the Presbyters, and the Deacons, and the rest of the Clergie*

Aduers. Par-
menian, libro
1. Quid com-
memorem
Laicos, qui
tunc in ecclesia
nulla fuerunt
dignitate suf-
fulti? quid mi-
nistros pluri-
mos? quid dia-
conos? inter quos
quid presbyte-
ros in secundo
sacerdotio cō-
stitutos? ipsi
apices & prin-
cipes omnium
aliqui episcopi
illis temporibus,
vt damno
æternæ vitæ
istius incertæ
lucis moras
breuissimas
compararent,
instrumenta
diuinæ legis
impie tradide-
runt:

(a) Ignat. ad
smyrnenses.

(b) Ad Tarsens.

(c) Ad Phila-
delph.

Clergie together with all the people, be obedient to the Bishophe, as their ruler; for so much is implied in the word.

And such was the difference between the degree of a Presbyter and of a Bishophe, that when *Eustasius* the Bishophe of *Tyrus* sought vpon secrete displeasure to disgrace certaine Bishoppes whom *Photius* had ordained; the censure of the great Council of (d)

(d) Ex actis
Concil. Chal-
ced. de Photio
& Eustathio.

Chalcedon was this, Επισκοπον εις προεστυτες καθιων

ἐν ιεροσολια ιςιν: to reduce a Bishop to the degree of a Presbyter, it is sacriledge. To omitte o-

thers, let vs heare *Jeromes* confession, because he vsually is alledged as fauouring the here-
sie of *Aërius*. (e) At *Alexandria* (sayth hee)

(e) Hieronim.
ad Euagrium.

From *Marke* the Euangelist vnto *Heraclas* & *Dionysius* Bishoppes, euermore the Presbyters hauing chosen one from among themselves, and placed him in *excelsiori gradu* in a higher degree, called him Bishop, euē as an army maker b an Emperour; & in the end of the same Epistle, That we may know, saith he, that the apostolicall traditions are taken out of the old testament, looke what *Aaron* & his sonnes, and the *Leuites* were in the Temple, the same let the Bishops, Priests & Deacons challenge in the Church.

But

Ministers, Bishoppes, Presbyters, Deacons, answerable to the high Priest, Priester and Leuits; making the Bishoppes to be the first degree, Presbyters the second, & Deacons the third. So sayth Optatus, *What should I mention the Deacons placed in the third, or the Presbyters in the second Priesthood or Ministerie? the verie chiefe, & principes omnium Episcopi &c. and princes of all, the Bishoppes &c.* Neither is any thing more vsuall in Councils and Fathers, then the distinction of ministers in these three degrees.

Ignatius, who liued in the Apostles times, often mentioneth this distinction: as, *ad smyrn.* (a) *Let the Lay men be subiect to the Deacons, the Deacons to the Presbyters, the Presbyters to the Bishoppe, the Bishoppe to Christ: and ad Tarsens.* (b) *Presbyters submitte your selues to the Bishoppe: Deacons to the Presbyters: the people to the Presbyters and Deacons.*

ἀντίψυχος ἔγω τῶν φυλαττόντων ταύτῃ τῇ εὐταξίᾳ, my soule for theirs, who obserue this good order, and the Lord be alwayes with them. And again,

(c) *οἱ πρεσβύτεροι, καὶ οἱ διάκονοι, καὶ ὁ λοιπὸς κλῆρος ἅμα παντὶ τῷ λαῷ πᾶσαρχέτωσαν τῷ ἐπισκόπῳ. Let the Presbyters, and the Deacons, and the rest of the Clergie*

Aduers. Parmenian, libro 1. Quid commemorem Laicos, qui tunc in ecclesia nulla fuerunt dignitate suffulti? quid ministros plurimos? quid diaconos, inter quos quid presbyteros in secundo sacerdotio constitutos? ipsi apices & principes omnium aliqui episcopi illis temporibus, ut damno aeternae vitae istius incertae lucis moras breuissimi mas compararent, instrumenta diuinae legis impie tradiderunt.

(a) Ignat. ad smyrnenses.

(b) Ad Tarsens.

(c) Ad Phadelph.

Clergie together with all the people, be obedient to the Bishoppe, as their ruler; for so much is implied in the word.

And such was the difference betweene the degree of a Presbyter and of a Bishoppe, that when *Eustathius* the Bishoppe of *Tyrus* sought vpon secreete displeasure to disgrace certaine Bishoppes whom *Photius* had ordained; the censure of the great Council of (d) *Chalcedon* was this, *Ἐπίσκοπον εἰς πρεσβυτέρου βαθμὸν ἢ ἐν ἱερωσύνῃ εἶναι*: to reduce a Bishop to the degree of a Presbyter, it is sacriledge. To omitte others, let vs heare *Jeromes* confession, because he vsually is alledged as fauouring the heresie of *Aërius*. (e) At *Alexandria* (sayth hee) From *Marke* the Euangelist vnto *Heraclas* & *Dionysius* Bishoppes, euermore the Presbyters hauing chosen one from among themselves, and placed him in *excelsiori gradu* in a higher degree, called him Bishop, euē as an army makes an Emperour; & in the end of the same Epistle, That we may know, saith he, that the apostolicall traditions are taken out of the old testament, looke what *Aaron* & his sonnes, and the *Leuites* were in the Temple, the same let the Bishops, Priests & Deacons challenge in the Church.

(d) Ex actis
Concil. Chal-
ced. de Photio
& Eustathio.

(e) Hieronim.
ad Euagrium.

But

(f) Tit. 1. 5.

But let vs consider more particularly wherein the superioritie of Bishoppes did, and doth consist. *Paule* writing (f) to *Titus*, the Bishoppe of *Creet*, sayth, *I left thee, that thou shouldest continue to redresse those thinges that are amisse, and that thou shouldest ordaine Presbyters in euerie Citie, as I appointed thee.* From whence wee may gather a threefolde superioritie of Bishoppes; the first, *Singularitie of preeminence, during life: I left thee, that thou shouldest &c.* The second, the power of ordination; *that thou shouldest ordaine Presbyters:* The third, *the power of iurisdiction; that thou shouldest redresse &c.* and this twofold power not confined to a parish, but extended to the whole *Island of Creet*, and to all the *Cities* thereof. From the first of these dependeth the *unitie*, from the second the *perpetuitie*, from the third the *unity* or good order of euerie Church.

Bishops, superior
to other Ministers
in singulartie of preeminence, during
life.

(g) Epist.
Cornel. apud
Euseb. lib 6.
c. 43.

As touching the first, whereas there were many Presbyters in one Citie, (as in the time of *Cornelius* (g) there were 46. in *Rome*;) yet there neither was nor might be, as hee there sayth, any more Bishops but one in a whole Diocesse, or as the holy Ghost here teacheth

vs,

vs, but one Angell in a Church; one *Timothe*
at *Epheſus*, one *Titus* in *Creet*, one *Epaphrodi-*
tus in *Philippi*, one *Archippus* at *Coloſſa* &c.
which is a truth that Councilles and Fathers
with one conſent doe teſtifie. (a) *Ruffinus* re-
porterh this Canon out of the Coũcil of *Nice*,
which indeed agreeth with the 8. Canõ, *Ne in*
una ciuitate duo ſint Epiſcopi, that in one Citie
there be not two Biſhops. (b) *Jerom* writing on
the firſt to the *Philippias* ſaith, Here, by Biſhops
we vnderſtand *Presbyters*, for in one Citie there
could not be more Biſhops then one; the like hath
(b) *Chryſoſtome*, *Ambroſe*, *Theodoret*, *Oecume-*
nus, writing on the ſame place.

(a) Concil.
Nicen. apud
Ruffin. eccl.
hiſt. lib. 10. c. 6.

(b) Hieronym.
Chryſoſt.
Ambroſ.
Theodoret.
Oecumen.
In Philipp. 1.

This, as it was ordained for the preſerua-
tion of the Church in vnitie, and for the auoi-
ding of ſchiſme; ſo is it for the ſame cauſe to
bee retained. For whence, ſaith *Cyprian* (c)
haue ſchiſmes and hereſies riſen and doe riſe, but
whiles the Biſhop, who is one and gouerneth the
Church, by the proud preſumption of ſome is cõ-
temned; and the man, honoured by Gods accepta-
tion of him as worthe, is iudged of unworthie
men.

(c) Cyp. lib. 4.
Epiſt. 9.

The like hath (d) *Jerome*, who ſayeth,
that vnleſſe this ſingularitie of preeminence

(d) Hier. ad-
uerſ. Luciferu
an.

F be

(c) Ad Eua-
grium.

(f) In Tit. I.

bee yeelded to the bishoppe, *tot in ecclesijs efficientur schismata, quot sacerdotes*, there will bee so many schismes in the Churches as there bee Priests. And in the place before (c) cited, hee sayeth, that the Presbyters hauing elected One from among themselves, and placed him in a higher degree, called him a Bishoppe. And that wee should not thinke this to haue beene peculiar to Alexandria; elswhere, hee sayeth, after that euerie one sought to drawe disciples after him, (f) *tot o-orbe decretum est, ut unus de Presbyteris electus superponeretur ceteris, ad quem omnis ecclesie cura pertineret*: It was decreede in the whole worlde, that one beeing chosen from among the Presbyters, should bee set ouer the rest in euerie Church, vnto whom the whole care of that Church, or care of that whole Church, should appertaine.

The Presbyterians also confesse, that by Gods ordinance there ought to be one set ouer the rest: but that one, they say, was for a short time, as for a weeke or a Moneth, and that by course; this superiority being commo to all in their turns. And to this purpose they alleage

allege the courses of the Priests, and the testimony of (g) *Ambrose*. But, the courses of (g) In Ephes. the Priests make nothing to this purpose. For though the severall orders of Priestes served in their course; yet hee, who was chiefe of his order, kept his preeminence when their course was ended. And to their testimonie I answered: first, that the author of those commentaries is suspected. Secondly, that his testimony is false: for nothing is more euidet, the that bishoppes were elected to their places. *Ierome*, in the two last testimonies which lalledged, witnesseth the same. And lastly it is falsified by them who allege it: for that author speaketh not of a running regency to be changed euerie week or moneth; but of the succession of one bishop after the decesse of another, according to their senioritie. Neither can any thing be more evidently proved out of the monumets of Antiquitie then this, that bishoppes continued their regency for term of life. Was not (a) *Anianus* bishop of Alexandria 22. years, and *Abilius* after him 13. years, euen in the Apostles times? Likewise *James* at Ierusalem 30. yeares, and after him *Simeon* the sonne of *Cleophas* 35. *Euodius*

(1) Euseb. lib. 3. 13. & 21. &c.

(e) Ad Eua-
grium.

(f) In Tit. x:

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(a) *Euseb. lib.*
3.13. & 21. &c.

at Antioch aboute 20. yeares, and Ignatius 40.
 Linus at Rome 12. yeares after the death of
 Peter and Paul, 22. in all? Anacletus 10. and
 odde monethes: Clemens, 9. Euaristus 8? and
 so throughout the succession of Bishoppes
 from the Apostles to the Council of Nice,
 and so downward? Notwithstanding if you
 will beleue them, such Bishops as were for a
 weeke by course (for they suppose it was
Hebdomadica ἐπιδουεσία) must bee esteemed di-
 uine; though there cannot bee alleaged out
 of all antiquitie, either in the Apostles times
 or since, any one example of such. As for
 those who be for terme of life, they (forsooth)
 are but humane, though superiour onely in
 priority of order: but if superiour also in pow-
 er or maioritie of rule; then are they, in their
 iudgement, worse then humane.

B. B. Superiour
 in power or
 maioritie of
 rule.
 (b) Aduers.
 Luciferianos.

Let vs therefore see, if Bishops were not al-
 so superiour in power. Hearken to Ierom. (b)
*The safetie of the Church (saith he) dependeth on
 the dignitie of the chiefe Priest or Bishoppe: to
 whom if there be not giuen exors^{es} ab omnibus
 eminens potestas, a peerelesse power, and emi-
 nent aboute all, there will be so many schismes in
 the Churches, as there be Priests.*

This

This power is two-fold: the power of ordination, and of iurisdiction. As touching the former it hath been the receiued opinion in the Church of God, euen frō the Apostles time vntill our age, that the right of ordination of Presbyters, is such a peculiar prerogative of Bishops, as that ordinarily, and regularly, there could bee no lawfull ordination, but by a Bishop.

At *Ephesus*, there were diuers Presbyters, Acts 16. and so no doubt in *Creet*, yet the Apostle for this cause substituteth *Timothee* at *Ephesus*, & *Titus* in *Creet*, that they might ordaine Elders by imposition of hands. Which authoritie, as it was not in the Presbyters before their comming, but in the Apostles; so was it not at their decesse deriued to the, but to such as were successors of *Timothee* at *Ephesus*, and of *Titus* in *Creet*.

They object, 1. Tim. 4. 14. Neglect not the gift that is in thee, which was giuen thee by prophetic, with imposition of hands of the Presbytery. Vpon which place especially, they build the authoritie of their presbyteries. But without cause; this place admitting two expositions, neither whereof doth fauour their presbyterie.

byterie. For first; *Presbyterium* heere may signifie, not the senate, or company of Presbyters; but the office of a Presbyter or priesthoope; in which sense the word is often vsed.

And so, not onely diuers in former times, as *Jerome*, *Basilius*, *Anselmus*, *Haymo*, *Lyra*, but *Calvin* also expound it. *Paul*, saith *Calvin* (a), in another place saith, that he, and not

(a) *Instit. lib. 4.
cap. 3. in fine.*

any more; imposed hands on *Timothee*. 2. *Tim.* 1. 6. *I* desire thee, that thou sturke up the grace which is in thee by imposition of my handes. For that, which in the other Epistle is said concerning the imposition of handes of the Presbyterie; *I* doe not so understand; as if *Paul* did speake of the Colledge of Seniors; but under this name *I* understand the ordination it selfe; as if hee should say; endeavour, that the grace which by imposition of handes thou diddest receive when *I* made thee Presbyter, be not in vaine.

Againe, though it should signifie a companie of Seniors; notwithstanding, this place is so farre from proving, either parishionall Presbyteries (which neuer were, or if they had beene, should not haue had authoritie to ordaine

ordaine him, who was not to serue a parish)
or lay presbyteries whatsoeuer, (which (b) Calvin and Beza acknowledge to haue no right to impose handes) as that those (c) Fathers, who expound this place of a company of Elders, vnderstand, heere, the ordination of *Timothe* to be a bishoppe by the imposition of their handes, who were either bishops, or more then bishoppes; the worde beeing heere, and elsewhere, generally taken; as Beza also confesseth. Insomuch, that as the Apostles sometimes (d) are called *Presbyteri*, so *Presbyterium* heere may signifie a company of Apostles or apostolicke men; in which number (e) *Paule* was one. For Presbyters, as these Fathers say, might not ordaine a bishoppe.

(b) Calv. lib. 4. c. 3 §. 16. hoc postremo habendū est, solos pastores manus imposuisse ministris. And Beza speaking of the worde

πρεσβυτερις in his annot. quo nemine ceteris omnis ille significatur qui in verba laborabant.

(c) Chrysost. Theodor. Theophy. Occumen.

in 1. Tim. 4.

(d) 1. Pet. 5. 1. 2. Iohn. 1. and 3. Epist. 1. (e) 2. Tim. 1. 6

Neq; enim fas erat, saith (f) *Ambrose*, *neq; decebat*, for neither was it lawfull, nor decēt, that the inferiour should ordaine the superior: For no man giueth what hee hath not receiued. And without all contradiction, saith the (g) Apostle, the greater blesseth the lesse, and not contrariwise, namely, *ex auctoritate*.

(f) Ambr. in 1. Tim. 3.

(g) Heb. 7. 7.

Yes, but the *Cōlic. of Carth.* say they, *comittunt auctoritatem* of imposing handes to Presbyters.

The

(M) Concil.
Carth. 4. c. 3.

(a) Concil.
Antioch. c. 9.

(b) Canon A-
post. 2.

(c) Concil.
Carth. 3. c. 45.

(d) Concil.
Hispal. 2. c. 6.

(e) Concil.
Africā. c. 22.

(f) Concil.
Hispal. 2. c. 6.

(g) Concil.
Hispal. 2. c. 6.

(h) Concil.
Hispal. 2. c. 6.

(i) Concil.
Hispal. 2. c. 6.

(j) Concil.
Hispal. 2. c. 6.

(k) Concil.
Hispal. 2. c. 6.

(l) Concil.
Hispal. 2. c. 6.

(m) Concil.
Hispal. 2. c. 6.

(n) Concil.
Hispal. 2. c. 6.

(o) Concil.
Hispal. 2. c. 6.

(p) Concil.
Hispal. 2. c. 6.

(The words of the Canon are these: (b) *When a Presbyter or Priest is ordained, the Bishoppe blessing him, or holding his hand upon his head, let all the Presbyters also which be present, holde their hands upon his head, by the Bishops hand.* Where, we plainly see the power of ordination to be ascribed to the Bishop, & the Presbyters hands to be adjoynded (as with vs) not for necessitie, but for the greater solemnity of the action, and the better encouragment of the partie ordained, hauing the consent and approbation of more then one. Otherwise, the perpetuall consent of the church of God, appropriateth the ordinarie right of ordination to the Bishop alone; the Councils & Fathers speaking of the Ordainer, as of one: As, (a) *Every Bishop, within his own diocese, may ordaine Presbyters and Deacons.* (b) *Ἐν ὧς ἑπὶ τῶν κληρικῶν χειροτονία, let a Presbyter be ordained of one Bishop.* (c) *By one Bishop, many Presbyters may be ordained.* (d) *A Bishop alone may giue to Priests and Deacons their honour: but he alone cannot take it from them.*

As for Presbyters, they are by Councils forbidden to ordaine: and if at any time they presumed so to do, (there being the no want

of

of orthodoxall Bishops) their ordination was repealed and iudged of none effect. Because *Colluthus* (e) was not a true, but an imaginarie Bishop, not onely himself was commanded in a general council to cary himself as a Presbyter: but *I/chyras* also and others, who by him had been ordained Presbyters, were returned to their former order. Likewise the council of (f) *Constantinople*, iudging *Maximus* to haue bin no lawful Bishop, iudged also the ministers by him ordained, vnlawfull. Yea the *Chorepiscopi* themselues, sometimes were (g) restrained, & sometimes forbidden (h) altogether, to ordain Presbyters or Deacons. Nay further we read, that whe a certaine Bishop in the ordination of a Presbyter had two Deacons imposed his hands on them, and vsed the helpe of a Presbyter, onely to read the words of consecration and to blesse them, himselfe *oculorum dolore detentus*, being not able to reade for the paine of his eyes: the council of (i) *Hispalis* reversed the ordination as vnlawfull.

(e) Athanas. apol. 2. contra Arian. in epist. presbyt. et diac. Marcotic. ad Curios. et Philagr. prefect. Agypti.

(f) Cōcil. Cōstan. 1. c. 6.

(g) Cōcil. Antioch. c. 10.
(h) Cōcil. Ancy. c. 12.
Damal. epist. 4.
Leo, epist. 88.

(i) Cōcil. Hispal. 2. ca. 5.

And this is one principall reason whereby (k) *Epiphanius* prooueth against *Aërius* the heretick, that the office of a Bishop is a higher degree then that of Presbyters, *ἡ μὲν γὰρ ἐστὶ πρῶτον*

(k) Epiph. haz. rel. 75.

ἐκ τῆς ἐκκλησίας ἐκείνης ἐστὶν ὁ ἐπίσκοπος

40 A Sermon preached

(M) Concil.
Carth. 4. c. 3.

et Africa. c. 22
Hispal. 2. c. 6.

(a) Concil.
Antioch. c. 9.
(b) Canon A-
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(f) Cōcil. Cō. stan. 1. c. 6.

(g) Cōcil. Antioch. c. 10. (h) Cōcil. Ancyr. c. 12. Damas. epist. 4. Leo, epist. 88.

(i) Cōcil. Hispal. 2. ca. 5.

(k) Epiph. bz. rel. 75.

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regeneration, for the family of Bishops, is an order generative of fathers; for it begets fathers to the church: whereas the order of presbyters, being not able to beget fathers; by the laver of regeneration, begetteth children to the church, not fathers, or teachers. And this is so clear a case, that bishops only, in the judgement of the fathers, have right of ordaining Ministers regularly; as that Jerome himselfe, even where and when hee seeketh to advance the presbyters as high as he can about the deacons, doth confesse ordination to be peculiar to bishops. (l)

(l) Ad Euzb.

Quid facit excepta ordinatione Episcopus, quod presbyter non faciat? id est, quod a bishop excepting ordinatio, which a presbyter may not do? Where, you are not to understand him; or other of the Fathers, speaking sometime to the like (m) purpose, as though the bishop were not superior in any thing els: but that potestate ordinis, as touching power of order, he is superior only in ordination. For, that he is superior potestate jurisdictionis, in power of jurisdiction, they every where acknowledge.

(m) Chrysost.
hom. 11. in
1. Tim. episcopi
sola ordinatione
superiores sunt, atque
hoc tantum plus
quam presbyteri
habere videntur.

Thus have I reported the judgement of the ancient church, ascribing the ordinary right of ordination to bishops: but yet, not so appropriating it vnto them, as that extraordinarily,

and in case of necessity, it might not be lawful for presbyters to ordaine; & much lesse teaching (as the Papists imagin) absolutely a nullity in the ordination which is not performed by a bishop. For suppose a church (a) either altogether destitute of a bishoppe, or pestered with such as the popish prelates are, heretical & idolatrous, by who no orthodoxall Ministers might hope to be ordained; wee neede not doubt, but that the ancient Fathers would, in such a case of necessity, haue allowed ordination without a bishop, though not as regular, according to the rules of ordinary church-gouernment; yet, as effectual, & as iustificable, in the want of a bishop. For, seeing the Couc. of (b) *Antioch* permitted the licensed *Chorepiscopi*, who were but presbyters, to ordain presbyters & deacons in the country, in the local absence of the bishop, to whom with a litle more paines they might haue repaired: how much more would they haue allowed the same to a company of graue & learned Ministers in the totall want of a bishoppe? Yea, doth not the church of *Rome*, in her practice allow *Chorepiscopi* or Suffragans to ordaine? & haue not some learned (c) men among them (in their iudgement) approued the ordination, not of priests

(a) The state of some reformed churches.

(b) Conc. Antioch. c. 10.

(c) See D. Field, de ecclesia. lib. 3. ca. 39.

priests alone, but of Bishops performed by Presbyters, where no Bishops are to be had? Yea, suppose that the right of ordination doth belong to the power of the episcopall order: yet I am sure the begetting of fathers to the church by ordination, doth no more belong to the power of order in Bishoppes, then the begetting of children to the church by Baptisme, to the power of order in all Ministers. Yet, in the case of supposed necessity, in the absence of their priests, not onely other men, but women also, among them are permitted to baptise. The truth is, where Ministers may be had, none but Ministers ought to baptise: and where bishops may be had, none but bishops ought to ordaine. But though neither ought to be done; yet being done, the former, by other christians in the want of a Minister; the latter, by other Ministers, in the defect of a bishoppe; as the one in the iudgement of the fathers is of force, the church receiving the partie baptized into the communion of the faithfull; so also the other, the church admitting the party ordained as a lawfull Minister. Thus much by the way, to prevent popish cavills.

Now

Now am I to shewe, that the Bishop is superiour also in the power of iurisdiction. The Presbyters indeede doe gouerne, but the people onely of their particular flocke; and that not (a) *in foro externo*, but *in foro conscientie*, feeding and guiding them by the ministerie of the word and sacraments, and by watching ouer them. And that pastoral authoritie which they haue, is delegated and committed vnto them by the Bishop; vnto whom the care of the whole Church, as (e) *Jerome* saith, doth belong. But the Bishoppe doth gouerne also *in foro externo*, not one particular flocke, but the whole diocese; and not the people onely, but the Presbyters also, hauing authoritie both to direct, & also to correct them. And that authoritie is deriued vnto them from the Apostles, as to their successours in the gouernement of the Church. For which cause, as wee shall heare anon, Bishops at the first were called Apostles. For, as *Jerome* (a) saith, *Apud nos*, that is, in the true Church, Bishoppes doe hold the place of the Apostles. And *Irenaeus* (b) testifieth that the Apostles left the Bishops their successours, deliuering vnto the their owne place of gouernement.

(d) Not in an outward court, but in the Court of the conscience.

(e) In Tit. 1.

(a) Hieronym ad Marcellam. aduers. Montan.

(b) Irenaeus lib. 3. c. 3.

I shal not neede to proue their authoritie
ouer the people of their diocese, if I de-
monstrate their rule ouer the presbyters
thereof.

Consider therefore the Presbyters, either
as they were parts of the Presbyterie assisting
the Bishoppe; or as Pastors, seuered from the
Bishop, and allotted to their seuerall charges.
As touching the former; it is euident, that the
Bishops had not onely a prioritie of order,
ouer the seuerall Presbyters; but a majoritie
of rule, ouer them all. For (c) *Jerome* (as you
heard) yeeldeth to the Bishop a peerless pow-
er and eminent ouer all, or as the word *exors*
may signifie, admitting no partener. Like-
wise *Ignatius* that holy martyr, who for many
years was Bishop of *Antioch* in Saint *Iohns*
time, τι ἐστὶ ἐπίσκοπος saith he, (d) ἀλλ' ἢ πάσης ἀρχῆς
καὶ ἐξουσίας ἐπέκειναι πάντων κροστῶν; *What is a Bishoppe*
else, but such an one as holdeth or menageth the
whole power and authoritie aboue all? And wri-
ting, a little before his Martyrdome, to the
Presbyters of *Antioch*, where himfelse was
Bishoppe, οἱ πρεσβύτεροι sayth hee, (e) ποιμαίνατε
τὸ ἐν ὑμῖν ποίμνιον, ἕως ἀναδείξει ὁ θεὸς τὸν μέλλοντα ἄρχειν
ὑμῶν. *You Presbyters feed the flocke which is a-*
mong

(c) Aduers.
Luciferianos.

(d) Ignatius
Trallian.

(e) Idem ad
Antioch.

wrong you, untill God shall declare who shall
be your gouernour; for I am euen now to bee
sacrificed, that I may gaine Christ. And in di-
uerse of his (f) Epistles (as you heard before)
hee exhorteth the Presbyters to bee subiect
and obedient to their Bishop.

(f) Ad Smyr-
nens. ad Tar-
sens. ad Phi-
ladelph.

Now, the Presbyters were subiect to their
Bishop, both as to their Ruler, to be guided
and directed by him; and also as their iudge,
to bee censured and corrected of him. For
by auncient Canons, and Councils, the pres-
byters might not doe any thing of impor-
tance, without the direction of their Bishop.
Let Presbyters and Deacons doe nothing sayth
the auncient Canon, (g) *ἀνευ ἐπισκόπου τὰ ἐπισκόπος*
without the sentence or appointment of the Bi-
shop. The first Council (h) of Arles likewise
decreede, *ut presbyteri sine conscientia episco-
porum nihil faciant*: and to the like purpose
the Council of (i) Ancyra. As touching Bap-
tisme, (k) Tertullian sayth, The chiefe Priest,
which is the Bishop, hath the right of giuing bap-
tisme: then, the Presbyters & the Deacons, but
yet not without the auctority of the bishop for the
honor of the church; which being safe, peace is safe:
& for the cōmunion; (l) Cyprian findeth fault
with

(g) Canon
apost. 40.

(h) Concil.
Arelatens. 1.
c. 19.

(i) Concil.
Ancy. c. 12.
(k) Tertull. de
Baptismo.

(l) Cyprian. lib. 3.
Epist. 14.

with the Presbyters of *Carchage*, where hee was Bishoppe, that they not regarding *propositum sibi episcopum*, the Bishoppe set ouer them, had receiued some to the communion who had fallen in time of persecution, without warrant from him, though absent. In a word, Let no man, sayth *Ignatius* (m), doe any thing appertaining to the Church, without the Bishoppe: and more particularly hee sayth, (a) that the administration of the Eucharist is then to bee esteemed firme and good, when it is done either by the Bishop, or by him whome the Bishoppe hath authorized.

(m) Ignat. ad
Imyrn.

(a) Ibid.

But as the Bishoppes had authoritie to guide and direct, so also to censure and correct the Presbyters. For proote wherof, what should I tell you of (b) *Cyprian*, partly assuring *Rogatianus* a Bishop (who in modesty, hauing been reproched of his Deacon, complained to his fellow Bishoppes) that *pro episcopatus vigore es cathedra autoritate*, for the vigour of his Bishopricke, and authoritie of his chaire, hee had power to reuenge his owne cause: and partly aduising him, if the Deacon did persist, hee should either depose or suspend him. Of (c) *Jerome*, manuellling that the

(b) Cyp. lib 3.
Epist. 9.

(c) Aduers. Vigilantium ad
Riparium.

the Bishoppe of the Church, where *Vigilantius* was Presbyter, did not *virga apostolica*, with the Apostolicke, and with an iron rodde, breake that unprofitable vessell, and deliuer him vnto the destructiō of his flesh, that his spirit might be safe? Doth not the scripture testifie the same, when the Angel of the Church of (d) *Ephesus* is commended for examining & (d) Apoc. 2. 2. not suffering those which said they were Apostles and were not? and contrariwise the Angel of (e) *Thyatira* reproveth for suffering the teachers of the *Nicolaitan* heresie, who are compared sometimes to *Balaam*, and sometimes to *Jezebell*, because they perswaded to fornication & Idolatry? But most plainly doth *Paul* attribute to *Timothe* and *Titus* (who, as afterwards we shal proue, were Bishops) this episcopall power, whereof we speake: to them alone & their successors, doth he direct his injunctions for the execution of that power; & on the he laies the whole charge. For this cause *I* left thee in *Creet*, (f) sayth hee to *Titus*, that thou shouldest *ἐπιδοιογᾶσαι* reforme and correct what is defectiue or amisse, and shouldest ordain Presbyters in euerie Citie, as *I* appointed thee. And to *Timothe*, *I* requested thee (g) sayth he, (g) 1. Tim. 1. 3.

(h) 1. Tim. 5.
22.

(i) 1. Tim. 5. 19.
20.

(k) Haref. 75.

(l) 1. Tim. 5. 21
& c. 6. 14.

(m) In Tit. 1.
(a) Here note
by the way, that
presbyters first
were ordained
(as diuines be
in our vniuersi-
ties) to the na-
tional or dio-
cesan Church
(where they li-
ued) in com-
mon, before
they were affig-
ned to their
peculiar titles
or cures.

to abide still in Ephesus, that thou mayst com-
maund some that they do not *ετεροδιδασκαλειν* teach
strange doctrine: (b) lay not thou hands hostile
on no man, neither be thou partaker of other men's
sinnes, keepe thy selfe pure. (i) Against a Pres-
byter receiue not thou an accusation, but vnder
two or three witnesses; them that sinne rebuke o-
penly, &c. On which words, (k) Epiphanius in-
ferreth against Aërius, therefore Presbyters are
subiect to the Bishop, as to their iudge; and ther-
fore as to their superiour. Now followeth the
charge: (l) I charge thee before God, and the lord
Iesus Christ, and the elect Angels, that thou ob-
serue these things without preiudice, and without
partialitie.

But consider also the Presbyters, as feue-
red in place from the Bishop, and affixed to
their seuerall cures: First, in the Citie, and then
in the Country. For as in the City, the Bishop,
to whom, as (m) Ierome saith, the whole care of
the Church did appertaine, distinguished the
parishes, and assigned a Presbyter to euery of
them: so in the Countrey, when the townes
& villages were conuerted (which was effe-
cted by the Bishop of the Citie & his presby-
tery) they had their presbyters (a) by the Bi-
shop

shop appointed vnto them: & when any place was void, the Bishop out of his presbytery, or if he could not, the Metropolitan supplied it. These presbyters, as I said before, might doe nothing but by authority frō the bishop, or as the ancient council of (b) *Ancyra* speaketh, *si- ne auctoritate literarū eius, without the authori- tie of his Letters.* Nay, they might not so much as trauel frō place to place, and much lesse re- moue from one cure to another, without the Bishops licence. To his iurisdiction & censures they were subiect: for to him they were accus- ed; being accused, by him they were conuen- ted, and examined; being faulty, by him they were * censured, according to the qualitie of * *Concil. Ni- cen. c. 5. Car- thag. 2. c. 8, & alijs.* their offence; by reproofe, putting to si- lence, suspension, deprivation, excommuni- cation.

To conclude, the pastors of seuerall parishes either had assistants to restrain them, or they were subiect to the bishop, or they ruled a- lone without cōtrolement, neither subiect to Bishop, nor restrained by assistants. But this last is absurde: for that had been to set vp a Pope in euery parish, and to make as manie schismes as there were parishes. Associates

of lay Presbyters in euerie parish they neuer had, nor yet haue in those Countreies where Presbyters be erected. For there is but one Presbyterie in the Church of *Geneua*, for all the parishes in the Citiē, and territory thereto belonging: and in all *Scotland*, where be some thousands of parishes, there bee scarce halfe a hundred presbyteries. To haue a Presbyterie of ministers to assist the pastor in euerie parish, it neither was, nor is possible. It remaineth therefore, that the Ministers of seuerall parishes euer were, and still ought to be, subiect to the bishoppe; whose pastoral care extended it selfe to all euen the remotest parishes in his Diocese, to see them furnished with sufficient Ministers, to provide that they were soundly taught, and discreetly guided, to reforme abuses notified vnto him, to suppress schismes, to decide controuersies, to exercise Church-censures against offenders, &c.

Thus then you haue heard, that the Angels or Bishoppes of the Primitiue Church were, for the substance of their calling, such as our bishops are; that is to say, Diocesan and prouinciall bishoppes, being superiour in degree

gree to other Ministers, and hauing a singulartie of preeminence for terme of life, and a peerelesse power both of ordination and iurisdiction. For, as for titles of honour, which in our church are giuen to bishops; sure it is, they are inferiour to those which the holie Ghost assigneth vnto the in this place. Neither should we thinke much, that they, in respect of their honourable calling, are termed *Lords* (a title in Scriptures giuen not onely (c) to naturall, but also, and that more worthily, to spirituall (d) fathers) when the holy Ghost termeth them *Angels* of the churches. Not that Bishops may behaue themselves as (a) *L L.* of the churches; but that they being angels, & spiritual fathers, to who, a paternal and pastoral authority is committed ouer the churches, may worthily be honored with the title of *Lords*. Neither is there such great difference between Master & Lord, that inferior Ministers, which assume to themselves the title of Master, should deny the title of Lord to Bishops. Neither doth it follow, that Bishops are Lords of the churches, or they masters of the churches, because the titles of Lords are attributed to Bishops, and Masters to them.

(c) Gen. 31. 35

Let not my Lord be angry, saith Rabel to her father.

(d) 1. King. 18

7. 13. Art not thou my Lord Eliah? and, was it not told my Lord, saith religious Obadiah.

(a) 1. Pet. 5.

5. The quality of the episcopall function.

(b) In 1. Tim. 3. 1.

(c) 1. Tim. 5. 17.

(d) Job. 33. 23.

IT remaineth, that I should demonstrate not onely the lawfulness of the Bishops calling, but also the excellencie, and dignitie thereof, in that they are heere called *starres and angels*. But to intreat of the excellencie, it shall not be needfull, if we be perswaded of the lawfulness. For if the function of all Ministers in generall, be (as I haue else-where (b) manifestly prooued) honourable, and they, in regard of their calling, are to be (c) esteemed worthy of double honour; then much more the office of Bishops, who are the chiefe and principall Ministers, is a worthy or excellent worke. If euery Minister in a diocese is to be honored in regard of his calling; much more that one, who in a place of singular preeminence is set ouer the rest. And if a worthy minister be among men as one of a thousand, as *Elihu* (d) speaketh; vndoubtedly a worthy bishop is as one of a million. If it be an honor to beget children to the church, as all ministers do, by the ministry of the Gospell, & by the laver of regeneratiō; much more to beget fathers to the church, as bishops do, by ordination. If it be a great honour to be set ouer the people of one particular flock; what is it to be set

set ouer not onely the people, but the Pastors also of many flockes, as a chiefe steward ouer Gods family, as a principall spirituall Gouer-
nour of his body, which is his church, as a singular successour (as touching ordination and jurisdiction) in euery church, of the glorious Apostles of Christ.

All the question now adaies is of the lawfulness. For those, who vnderstanding the words of the Apostle, 1. Tim. 3. 1. (that the office of a bishop is καλὸν ἔργον) of the ministry in general, acknowledge it to be both good & excellent; they are so far from granting ἐπισκοπή, *the office of a bishop*, properly vnderstood of those, whom the church of God, euer since th' Apostles times, hath peculiarly termed Bishops, to be excellent, that they do not acknowledge it to be good. Yea, they are so far from acknowledging it to be good, that they thinke it neither lawful, nor indifferent, nor tolerable.

I will therefore shew that the function of Bishops is lawful and good, in that they haue diuine both institution, being *Angels* (and therefore sent of God) & approbation, being *stars*, which Christ holdeth in his right hand. And this I will prooue, first, by consequence; and then

The function
episcopall, an
apostolicall
and divine or-
dinance.

then directly. For, what function or gouernment is of apostolicall institution, that is to bee acknowledged a diuine ordinance, in respect of the first institution; as hauing GOD the author thereof: the episcopall function, or gouernment by bishops, is of apostolicall institution: therefore the episcopal function is a diuine ordinance.

(a) De grad.
Ministr. c. 23.

The proposition is of vndoubted truth, and is so acknowledged by Beza. Surely, saith he, (a) if it proceeded from the Apostles, I would be bold to ascribe it wholly, as al other apostolical ordinances, to the institution of God.

(b) De baptis.
contra Dona-
tist. l. 4. c. 24.
quod vniuersa
tenet ecclesia,
nec concilij in-
stitutū, sed sem-
per retentū est,
non nisi autho-
ritate apostoli-
ca traditū rec-
tissime credi-
tur.

The assumption I will proue by three arguments: in which I will proceede as it were by degrees. 1. That gouernment which was generally and perpetually vsed in all Christian churches in the first three hundred yeres after Christ, and his Apostles, and not ordayned by generall councils, was vndoubtedly of apostolicall institution. This proposition, besides that it is Augustines rule, is also of manifest truth. That which the whole church obserueth, saith (b) Augustine, and was not instituted by Councils, but alwaies retayned, it is very rightly believed to haue beene ordained no otherwise but by the authority of the Apostles. And againe, to dispute whether

whether (c) that which the whole primitive (c) Aug. ep. 118
church throughout the world obserueth, is to be
done or not, insolentissima insania est, it is most
insolent madnesse. For, can it enter into the
heart of a modest and charitable Christian, to
imagine, that all the godly learned Fathers,
whereof many had liued and conversed with
the Apostles, all the famous Confessors, and
glorious Martyrs of the primitive Church, all
those pure & orthodoxall churches, planted
by the Apostles, did all with one consent, im-
mediatly after the decessse of the Apostles,
cōspire to abolish that forme of gouernmēt,
which the Apostles had established, and (as
these men vse to aggravate the matter) to
turne Christ out of his kingdome? Or if wee
could find in our harts to thinke they were so
vngodly (which be it far from vs once to ima-
gine:) yet how is it possible, that al christians,
in all places, so far distant one from another,
should suddainly, & at once, jumpe, not one-
ly in abolishing the Apostolical gouernment,
but also in setting vp in all places throughout
the Christian world, one vniforme gouern-
ment, which they had not receiued from the
Apostles? Therefore this proposition also, is

of infallible truth.

I will therefore adde th' assumption. But the government of the churches, by such Bishops as I haue spoken of, was generally and perpetually vsed in all Christian churches, in the first three hundred yeeres after Christ and his Apostles, & not ordained by any generall Council.

That it was so vsed, appeareth first by that which hath been said: when I shewed that the Angels or Bb. in the primitiue Church, were diocesan Bb. superior in degree to other Ministers, hauing singularity of preeminence during life, and majority of power, in respect both of ordination, and also iurisdiction.

(a) Hier. in
Tit. 1.

Secondly, by the confession of *Jerome*, who saith (a) when factions began in the church, *toti orbe decretum*, it was decreed in the whole world, that one elected from the rest of the Presbyters, should bee set ouer the rest, viz. in euery church, vnto whom the whole care of that church should appertaine, and that the seeds of schismes might be taken away. And in another place, he

(b) In Psal. 44.

saith (b) that the church when th' apostles deceased, in stead of them who had bin fathers, had her children, that is, bishops, who should become Princes or Gouvernors in all Lands.

In omnibus finibus mundi (saith hee) principes ecclesia. i. episcopi constituti sunt: In all the ends of the world, the princes of the church, that is, Bishops, were ordained or established.

Thirdly, by the testimonies of Councils, histories, and Fathers, who with one consent giue testimony to this gouernment. Neither can any one pregnant testimony of any sound writer, or example of any one orthodoxal or apostolicall church, be produced to the contrary. Fourthly, the successions of Bb. in all the most famous churches, deduced from the Apostles times to the council of Nice, do yet remaine vpon record in the (c) histories & other monumets of best credit. Neither is any thing objected against this succession, which I hold worth the mentioning. Verily, to a moderate christian, this might seeme a sufficient comendation of the episcopal functiō, thogh no more could be said to iustifie it; that in the best times of the primitive church, it was borne of so many thousand godly & learned Bb. receiued in al true churches, approued of al the orthodoxall & learned Fathers, allowed & comended of all the famous councils. Allowed I say, & comended, but not first ordayed

(c) Euse. passim
Epiph. hær. 66.
Irenæus and
Tertullian doe
proue the deri-
uation of the
orthodoxall
doctrine from
the Apostles,
by a continuall
succession of
Bishops in the
churches, tea-
ching the same
truth. Iren. lib.
3. c. 3. Tertul.
de præscrip.

ned by Councils. For, the most ancient provinciall Councils, consisted chiefly of such Bishops, assembled & guided by the Metropolitans. And the council of *Nice*, which was the first generall council (for vntill the time of *Constantine*, there was no meanes for assembling a Council generall) is so far from first ordaining Bishoppes, as not onely that Council consisted of such bishops, but also it speaketh of Metropolitans, as being long before in vse; yea, and ratifieth the ancient custome (for so it saith (a) τὰ ἀρχαία ἐστὶν κρατεῖσθαι) of subjecting diuerse prouinces to the Patriarches or Archbishops of *Rome*, *Alexandria*, and *Antioch*, and confirmeth (b) the next place of honour (according to the ancient custome) to the bishop of *Jerusalem*.

(a) Concil.
Nic. ca. 6.

(b) Cap. 7.

Therefore the government of the Churches by such Bishops, as I haue spoken of, was undoubtedlie of apostolicall institution.

Againe, that government which no where was in vse in the first three hundred yeeres, is not of Apostolicall institution:

The gouernement of the Churches, by a paritie of Ministers, and assistance of Lay-Elders in euery parish, was no where in vse
in

in the first three hundred yeares. Therefore it is not Apostolicall institution.

Now I proceede to the second degree, ascending to the Apostles times, from whence in the second place I argue thus:

2.

That gouernement which euen in the Apostles times was used in the Apostolicall Churches, and was not contradicted by them, was undoubtedly of apostolicall institution. This I take for graunted.

The gouernement by Bishoppes was used euen in the Apostles times, and not contradicted by them. This I proue, both by Scripture, and by other euidence. The seauen Angels were the Bishoppes of the seauen Churches as all confesse, and for the substance of their calling like to ours, as I haue prooued. Besides, it is wel known, that the Angel of the church of Smyrna, to whome the second Epistle is directed, was Polycarpus (c), that renowned Martyr, of whom the Church of Smyrna that then was, writeth (d) thus in an Epistle yet extant in Eusebius: Of which elect (say they) this Polycarpe was one in our times, an Apostolicall and prophetical Do-

(c) Bulling. in Apoc. conc. 9. roterh that Polycarpe was made Bishop of Smyrna, 13. yeares before the reuelation was given, and so hee continued for many yeares after.

(d) Euseb. lib.

4 c. 15.

ἔστω γενόμενος ἐπίσκοπος τῆς ἐν Σμύρνῃ καθολικῆς ἐκκλησίας
having bene the Bishoppe of the Catholike Church in Smyrna. And it may well bee supposed, that the Angell of the Church at *Ephesus*, to whom the first Epistle is directed, was *Onesimus*. For when *Ignatius* wrote his Epistles, hee testifieth, (e) that at that time, *Onesimus* was Bishoppe of *Ephesus*. Nowe hee wrote, while *Clemens* was Bishoppe of *Rome*; as appeareth by his first (f) Epistle: That is to say; betweene the 90. yeare of our Lord and 99. in the midst of which time the Revelation was giuen. And that wee should not thinke that Testimonie counterfeit and falsely fathered on *Ignatius*, who was Bishoppe of *Antioch* at the same time: *Eusebius* also alledgeth it out of the same Epistle. *Ignatius*, sayth hee, (a) being at *Smyrna* where *Polycarpus* was, hee writeth one Epistle to the Church of *Ephesus*, mentioning their pastor *Onesimus*.

(e) Ignat. ad
Ephes. & ad
Antioch.

(f) Ignat. ad
Mariam Cal-
sob.

(a) Euseb. lib.
3. c. 35.

Moreouer it is euident, that from these seauen Angels, a succession of Bishoppes was continued in all those seauen Churches, vntil the Council of *Nice*, and long after: for both to that council, and to diuerse others follow-

ing,

ing, the Bishops of those seauen Churches (b) subscribed their names: As, to to the Council of Nice, *Menophantes* bishop of *Ephesus*, *Artemidorus* of *Sardis*, *Eutychius* of *Smyrna*, &c. to the council of *Chalcedon*, *Stephanus B.* of *Ephesus*, *Florentius* of *Sardis* &c. Again, it is with great consent testified by (c) Authors of best credite in the Church of God, that in the Apostles time (reckoning vntill the death of S. *John*: that is to the yeare of our Lord, 101, or 102), there were not onely Bishops, but also a suecession of Bishops in diuerse Churches. As, at *Rome* these were bishops successiuelly in the Apostles time; (d) *Linus*, *Anacletus*, *Clement*, and about the yeare 99. *Euaristus*. At *Jerusalem* (e) *Iames* the iust, and *Simeon* the sonne of *Cleophas*. At *Antioch*, (f) *Euodius* and *Ignatius*. At *Alexandria*, (g) *Saint Marke*, *Anianus*, *Abibus*, *Cerdo*. Neither were they contradicted by the Apostles, but approued by them: As, these Angells of the seauen Churches, in respect of their function approued by *Saint John*, or rather by our Saviour Christ. *Epaphroditus*, the Apostle or Bishoppe of the *Philippians*.

(b) Vide subscriptiones Concl. Niceni; Ephesini inter act. Chalcedi; Chalcedonensis, & Constantinop. 6.

(c) Irenæus. Eusebius. Epiphanius. Augustine, &c.

(d) Irenæus. lib. 3. c. 3. Euseb. lib. 3. c. 2. & 4. & capp. 13. 14. 34. (e) Euseb. lib. 2. c. 23. & 1. 3. c. 22.

(f) Ignat. ad Antioch. Euseb. 3. 22. (g) Euseb. l. 2. c. 24 & l. 3. c. 13.

ans, (who therefore is not mentioned in the inscription, because that Epistle was sent
 (b) Phil. 2.25. by him) commended by Paule as his (b)
 σωτηρὸς καὶ συσχετιστὴς copartner both in his fun-
 (b) Phil. 2.29. ction and in affliction, and the Philippians (b)
 ἐντίμως ἔχεν. commanded to haue in honour such. James
 the iust, Bishoppe of *Jerusalem*, generally ap-
 (i) Aq. 15. proued, (i) Aq. 15. and 21. Gal. 1.19. Ar-
 See the Gene- chippus the Bishoppe of *Colossa*, in respect of
 ua note on Aq. 21.18.
 (k) Colof. 4.17. his function, (k) approued of Paul Coloss. 4.
 (l) Apoc. 2.13. 17. *Antipas*, (l) who had beene Bishoppe of
Pergamus (as *Arethus* reporteth) highly
 commended by the holy Ghost. Apoc. 2.
 13.

Hereunto adde the confession of *Ierome*,
 (m) that when factions began to arise in the
 Church, some saying *I am of Paul*, *I am of A-*
 (n) 1. Cor. 1. pollos, *I am of* (n) *Cephas*, (which was in the
 Apostles times, 1. Cor. 1.) it was decreed in
 the whole world (and therefore by the Apo-
 stles; for *Ierome* himselfe calleth the epis-
 (o) Ad Euagr. copall function, (o) a tradition Apostolicall)
 that one being chosen from among the Presby-
 ters, should bee set ouer the rest, &c. Hee also
 (p) Catalog. confesseth, (p) that *James* the iust, shortly af-
 ter the passion of Christ, was made Bishoppe
 of

of *Jerusalem*. And that at *Alexandria*, euen from (q) *Saint Marke* (who died five or sixe years before *Peter* and *Paul*, and after whom there was a succession of three more in the Bishoprick, during the Apostles time) there had been Bishops chosen successiuelly. And least we should thinke, as some doe, that the words, *A Marco*, are vnderstood exclusiuelly, as though *Marke* himselfe had not beene Bishoppe of *Alexandria*; *Jerome* telleth vs elsewhere, (a) that *Mark* was the first Bishop of the Church at *Alexandria*.

(q) Ad Euagr.

(a) Proem. in
Matth. Marcus
interpres Apof.
Petri, & Alex-
andrinæ Eccle-
siæ primus
Episcopus.

Seeing therefore godly and worthie Bishops were ordained in the Apostolicall Churches in the Apostles times, & they not oppugned, but approued of the Apostles; it followeth therefore, that the gouernement of the churches by Bishops, is of Apostolicall institutiō.

But yet I proceed to a further degree. Which is, to proue that the Apostles theselues ordained bishops, & cōmitted the Churches vnto the; & therefore that the episcopal function, is without questiō of Apostical institution. The Antecedent is to be explained & proued, by shewing the time when, the places where, the persons whom, the Apostles ordained bishops.

K

As

As concerning the time, there is some difference betweene the Church of *Ierusalem*, and the rest. For there, because shortly after Christes passion, a great number were conuerted to the faith (for wee (b) reade of 3000. conuerted in one day :) and because that was the mother Church, vnto which Christians from all partes were afterwards to haue recourse; the Apostles before their dispersion, *Statim post passionem domini*, straightwayes after the passion of our Lord, ordained James the iust, Bilhoppe of *Ierusalem*, as *Ierome* (c) testifieth. (d) *Eusebius* reporteth out of *Hegeſippus*, who was neere the Apostles times (as *Ierome* saith) that to James our Lords brother, the throne of the Bishopricke at *Ierusalem* was committed by the Apostles. Likewise (e) out of *Clemens Alexandrinus*, *hypotopos*. 6. that Peter, James and Iohn, after the ascension of our Saniour, did choose James the iust, Bilhoppe of *Ierusalem*. The same is testified by *Epiphanius* (f) *hares*. 66: where also hee setteth downe the succession of the Bishoppes of *Ierusalem* from James, to his time. By (g) *Chrysostome* on the Acts. By (h) *Ambrose* on the Epistle to the Galathians, *Paule*

ſawe

(b) Acts. 2. 41.
& 4. 4.

(c) Catalog.
ſcriptorum.
(d) Euseb. lib. 2.
cap. 23.
ὁ (sc. Ἰωάν-
νης τῷ κυρίῳ
ἀδελφῷ)
πρὸς τῶν ἀ-
ποστόλων ὁ τῆς
ἐπισκοπῆς
ἐν Ἱεροσολύ-
μοις ἐγκει-
μενος.
(e) Euseb. lib.
3. cap. 1.
(f) Epiphan.
hares. 66.
(g) homil. 3. &
33. in initio.
(h) Ambros.
in Galat. 1. 39.

James at Jerusalem, because there hee had
 bene ordained Bishoppe by the Apostles. By
 Eusebius (i) himselte, by (k) Dorotheus, by
 (l) Augustine, &c.

(i) Euseb. lib. 3.
 c. 5. & Chronic.
 Anno 33.

(k) Dorotheus
 in synops.

(l) Aug. contra
 Grelconium. l.
 2. c. 37.

In order, not in
 degree.

(m) de gradib.
 ministr. c. 23.

If any object (as some (m) haue done)
 that James was ordaine, but not gradu, superi-
 our to the Presbyters of the Church at Jeru-
 salem, or that hee was (according to their
 conceipt) president of the presbyterie for a
 short time, and that onely in his course: they
 must remember, that he was an Apostle, and
 his honour and degree by his Bishoprick not
 impaired. Yea, Eusebius reporteth out of Cle-
 mens Alexandr. (n), that Peter, James and Iohn
 after the ascension of Christ our Sauour, though
 the Lorde had vouchsafed them some preroga-
 tive of honour, yet they would not arrogate
 to themselves that glorie, but chose James the
 just to bee Bishoppe of Jerusalem. And good
 Authors (o) testifie, that both hee, and his suc-
 cessour Simon, the sonne of Cleophas, were by
 the Apostles preferred to that place, because
 they were our Sauour Christs kinsmen accor-
 ding to the flesh.

(n) Euseb. l. 2. c. 1

Πέτρον γάρ

Φίσι καὶ Ἰά-

κωβον, καὶ Ἰω-

άνηω μετὰ

τῶ ἀνάλη-

ψιν τῶ σω-

τήρος, ὡς ἂν

ὑπὸ τῶ κυρίου

προτετιμη-

μέντες, μὴ ἐ-

πιδικάζεσθαι

δόξης, ἀλλ'

ἰσχυροῦν τον

δικαίον, ἐπί-

σκοπον Ἱερο-

σολύμων ἐλέσθαι.

What then was he superiour to the rest of

(o) Euseb. lib. 3. c. 11. & 4. c. 22. ex Hegesippo.

the Apostles? In degree he was not; but in order he was, when and whilest they were at *Ierusalem*, after his election, as appeareth A^c. 15. howbeit their purpose in making him Bishop, was not to set him ouer themselves, but ouer the presbyters & people of *Ierusalem*. For indeed the Apostles first ioyntly ruled the Church at *Ierusalē*; but being to goe into all the world, & no longer to be accounted members of that particular church, ordained *Iames* to be bishop: & that charge which before they had in common, they now committed to him in particular. And this is that which *Ierome* citeth out of *Hegesippus*. *Hegesippus* (saith hee) (a) who was neere the Apostles times, in the first book of his cōmentaries speaking of *Iames*, sayth, *Suscepit Ecclesiā Hierosolyma post apostolos frater Domini Iacobus, cognomento Iustus*. *Iames* the brother of our Lord, surnamed *Iustus*, receiued or undertooke the Church of *Ierusalem* after the Apostles.

For the other point: (to omitte his continuance at *Ierusalem*, as the superintēdent of that Church testified by the (b) Scriptures) the same authors which say hee was Bishoppe, doe also testifie that hee continued so vntill his

(a) Catalog.
scriptor. in Iacob.

(b) A^c. 15.
A^c. 21.
Gal. 2.

his death. (c) *Thirty yeeres, saith Jerome, rexit*
beruled the Church at Jerusalem, that is to say, ^{(c) Catalog.}
even unto the seauenth yeere of Nero; & in like ^{(cript. in Iacob.}
 manner his successour, 38. yeeres.

Astouching other churches; we are to ob-
 serue, that the Apostles did not, at the very
 first planting of them, appoint bishops vnto
 them; because as yet, there was neither that
 choice, nor yet that vse of the, among a peo-
 ple, which was to be converted, before it nee-
 ded to be gouerned: but first they ordayned
 (d) Presbyters, to labour the conversion of ^{(d) Act. 14. 23.}
 the people, and to seede them which were ^{19. 6. et 20. 17}
 converted by the Word and Sacraments, and ^{23.}
 attending them in cōmon, to gouerne them
 after a priuate manner, and as it were, *in foro*
conscientiae. But the Episcopall power, which
 consisteth specially in the right of ordinati-
 on, and in the sway of ecclesiasticall jurisdic-
 tion committed to one, the Apostles each of
 them retained in their owne hands, as it is ma-
 nifest (e), whiles either they continued neere
 them, or meant not to be long frō them. All ^{(e) 2. Thes. 3.}
 which while, bishops were not so needful; the ^{14.}
 Apostles providing for the necessity of those ^{1. Corin. 5.}
 churches, either by their presence, or by their

Epistle

K 3.

Letters

Letters or Messengers. And this is the cause, why in the writings of th'apostles, bishops are so seldom (though not so seldom as some imagine) mentioned, & the name with Presbyter confounded. But when as they were to leaue the churches altogether, either by departure, or by death, (that the churches should not be left fatherlesse, they fulfilled that in Psal. 45. according to *Augustine & Ieromes exposition, Instead of fathers, that is, th'apostles, there shall bee children borne vnto thee, whom thou shalt make Princes ouer all the earth;* (a) that is, bishops succeeding th'apostles in the regiment of the church:) at their departure they left substitutes, and at their death appointed successors, to whom they committed the gouernment of the churches; furnishing them by a singularity of preeminence, both with the right of ordination, and with the power of iurisdiction, as well ouer the Presbyters, as the people of each Citie, with the country adioyning. And these, at the first were called, sometimes *Angels* of the churches, as Apoc. 1. 2. 3. some-times *ἡγούμενοι, prapositi, Rulers.* Hebr. 13. 17. (which text in the (b) canons of th'apostles, & in the second Epistle

(a) Hieronym.
et Augustin. in
Psalm. 44.

(b) Canon. 44.

Epistle of (c) *Ignatius*, as also the name *pre-* (c) *Ignatius*
positi, in Latine Fathers, from thence is ap- ad *Trallian.*
 propriated to Bishops.) some-times, *th'apo-*
stles (d) of the churches, as succeeding th'apo- (d) *Philip. 2. 25*
 stles in the gouernement of the particular
 churches: as, *Philip. 2. 25. Epaphroditus*, who
 was the Bishop or Pastor of *Philippi*, is there-
 fore called their *Apostle*; as not onely (e) *Am-* (e) *Ambrose.*
brose, *Jerome*, *Theodore*, but also *Calvin* tea- Hieronym.
 cheth vpon that place, and obserueth the mu- Theodore.
 tual affectiō, both of *Epaphroditus* as their Pa- Calvin.
 stor, and of the *Philippians*, as his flock. For, Tho. Aqui. &c.
 whiles th'episcopall power was for the most in *Philip. 2.*
 part in th'apostles & apostolicke men, those,
 who also had that power, were called apostles:
 & therefore *Ambr.* (f) vnderstands by *apostles*, in (f) *Ambr. in*
 some places of the scripture, *bishops*, as *Eph. 4.* *Eph. 4. et in*
11. & 1. Cor. 12. 28. Apostoli, episcopi sunt. And 1. *Cor. 12. 28.*
 to the like purpose, *Cyprian*, (g) *Apostolos .i. e-* (g) *Cypri. lib. 3*
piscopos et prepositos dominus elegit. For, as epist. 9.
Theodore (h) hath wel obserued, on *1. Tim. 3.* (h) *Theodore*
In times past, saith he, *they called the same men* in *1. Tim. 3.*
Presbyters & *Bb.* and those who now are called
Bishops, they named *Apostles*. But in proesse of
 time, they left the name of *Apostle*, to those who
 are properlie called *Apostles*, and the name of
 Bishop

Bishop they imposed on them who had been called Apostles. Thus Epaphroditus was the Apostle of the Philippians, Titus of the Cretians, and Timothe of the Asians. Neither was it long, that the name *Episcopus* was cōfounded with *Presbyter*. For, *Ignatius*, who was a bishop aboue

(i) For S. Iohn died anno. 101 and 5. of Trajane. And Ignatius, after he had bene 40. yeeres Bishop, died in the yere 107. and 11. of Trajane.

30. (i) yeeres in th' apostles times, approprieth the name *ἐπίσκοπος*, to a Bishop, & distinguisheth the three degrees of the Clergy (as the church, ever since the time of th' apostles, hath distinguished thé) by these three names, *Bishop, Presbyter, Deacon*. So do the (k) canons which are called the Apostles, & some other monuments of Antiquity, which were written neere the Apostles times; of which sort are diuers testimonies in *Eusebius*, cited out of the most ancient writers of the church.

(k) Can. 2. 6. 7. &c.

But, we are also to shew the places *where*, & the persons *whom*, th' apostles ordained Bishops: and first out of the Scriptures. For, by the Epistles of Saint *Paule* to *Timothe* and *Titus*, it is apparant, that hee had ordained *Timothe* Bishop of *Ephesus*, & *Titus* of *Creet*; The Epistles themselues, beeing the verie patternes and precedents of th' episcopall function. For, as the Apostle had committed
vnto

into their episcopall authoritie, both in re-
spect of ordination and jurisdiction, which in
the epistles is presupposed: so doth he by those
Epistles (a) informe them, and in them all Bi-
shops, how to exercise their functions: First, in
respect of ordination (as Tit. 1. 5, *I left thee*
in Crete, that thou shouldst ordaine presbyters in
every citie, as I appointed thee. 1. Tim. 5. 22, *Im-*
pose hands hastily on no man, neither be parta-
ker of other mens sinnes. And to this purpose
describeth how Presbyters & Deacons, who
they were to ordaine, should be qualified. 1.
Tim. 3. 1. and 8. Tit. 1. 6. 7. 8. 9. Secondly, in
regard of jurisdiction (b) not onely ouer the
people, but also ouer the presbyters; ap-
pointing them to be both guides & censurers
of their doctrine, (as 1. Tim. 4. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.)
command some that they teach no strange doc-
trine; neither that they attend to fables, &c. 1.
(Tim. 4. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.)
flammy: that they may bee sounde in the faith.

(a) 1. Tim. 3.

15.
Ambros. præ-
fat. in 1. Tim.
Timotheū iam
creatum epis-
copum instruit
per epistolam,
quomodo de-
beret ecclesiam
ordinare.

(b) Tit. 1. 5.

1. Tim. 1. 10.

1. Tim. 1. 10.

1. Tim. 1. 10.

percella

L.

Tit.

Tit. 3, 9, Stay foolish questions & genealogies, etc.)
 and also iudges of their persons & conversation: as, 1 Tim. 5, 19, 20, 21, Against a Presbyter
 receive not an accusation, but under two or three
 witnesses. The other sin rebuke openly, that the rest
 also may feare. I charge thee before God, and the
 Lord Iesus Christ, & the elect angels, that thou
 observe these things without prejudice, & with-
 out partiality. Tit. 3, 10, Reject him that is an
 heretike, after once or twice admonition.

And that wee should not thinke (as some
 do) that these things were spoken to them, as
 to extraordinary persons (whose authoritie
 should die with them) but to them and their
 successors to the end of the world: he straight-
 ly chargeth Timothy, that the commandments
 and directions which he gave him should be
 kept inviolable (d) until the appearing of our
 Lord Iesus Christ, and therefore by such as
 should have the like authority unto the end.

(2) Ambrose
 in 1. Tim. 6.

Ambrose, writing on those words, faith 31 (d)
 Paul is so circumspect, not because he is fearefull
 of Timotheus care, but for his successors, that
 they, after the example of Timothy, might con-
 vince the multitude of the church. For the au-
 thority which was committed to them is per-
 petually

partially necessary without which, the church
neither can be governed (as without jurisdic-
tion) neither yet continued, as without ordi-
nation; & therefore not peculiar to extra-
ordinary persons, but by an ordinary deriva-
tion to be continued in those, who are the suc-
cessors of *Timothe* and *Titus*. Now I appeal
to al, who have any judgement, whether their
supposed Presbyteries (which consist of Lay-
men for the greatest part) or the Bb. which
succeeded them in the government of the
church, were to be accounted their successors.
Why but, did bishops indeed succeed Timothe in
the government of *Ephefus*? yes, without questi-
on! For to omit not only this angel of *Ephe-
sus*, *Apoc. 2.* which was one of the next suc-
cessors vnto *Tim.* whether it were *Onesimus*
or any other, but also *Polycrates* the (b) B. of
Ephefus in the time of *Kieter*, who professeth
that he was the B. bishop of his kinsed in the
council of *Chalcedon*, (c) *Leontius* the B. of
Magnesia saith, that frō *S. Timothe* to that time,
there had bin 67. Bb. of *Ephefus*, at ordain'd there.
Against this, two things are objected, first
that *Timothe* and *Titus* may seeme not to have
bin appointed Bishops of *Ephefus* and *Cress*,
because

(b) Euseb. lib.
5. cap. 25.

(c) Cōc. Chalc.
Act. 11.

because they did not continue there, but were re-
 moved to other places. Where-vnto I answer;
 that although vpon speciall & extraordinarie
 occasions, they were by the apostles called to
 other places, as his, or the churches necessity
 required; yet these were the places of their
 ordinary residence, where they both lived and
 died: *Paul* willed *Ephesus* (as *Paul* willed) to abide
 still, or continue at *Ephesus* and he left *Titus*
 not to redresse things in *Corinth* a burnt, &
 so to come away, but that he should
 continue in redressing what should be a-
 misse, and still keep that church, as it were, in
 reparation. For, whereas some thinke that
Timothy was commanded *Acts*, 20, to stay at
Ephesus for a short time, only to confirme the
 church there, being troubled with the sediti-
 on raised by *Demetrius*; they are vnderly de-
 ceived. For, *Paul* appointed *Timothy* to con-
 tinue in *Ephesus*, when himselfe
 was going into *Macedony*. But this cannot be
 vnderstood of either of those voyages into
Macedonia; which are mentioned *Acts*, 20:
 the first, from *Ephesus*, after the tumult was
 appeased, *Acts*, 20, at which time he could
 not

(d) 1. Tim. 1. 3.

(e) See the vlc
 of the worde,

Math. 19. 32.

Acts, 11. 23.

& 18. 18.

1. Tim. 5. 5.

(f) Tit. 1. 5.

(g) De Mini-
 str. grad. c. 22.

et in 1. Tim. 1.

3. d. 1. 1. 1.

(h) 1. Tim. 3.

not leave *Timothe* at *Ephesus* to settle the
 christiāns after the v^p-rore raised by *Demetri-*
us; for immediately before the historie of that
 tumult, it is said, that hee had sent (a) *Timothe* (a) *Act. 19. 21.*
 before into *Macedonia*, and himselfe follow-
 ed *Act. 20. 1.* and when he had gone through
 those partes, (namely of *Macedonia*) hee
 came into *Greece*, purposing from thence to
 goe towards *Jerusalem*. But vnderstanding
 that the Iewes laid waite for him (b), hee re- (b) *Act 20. 3.*
 solved (that hee might auoyde their ambush-
 ments) to returne into *Macedonie*, and from
 thence to sayl towards *Ierusalem*, traueilling a-
 long by the coasts of *Asia*: in which iourney
 it is expressely saide, (c) that *Timothe** accom- (c) *Act. 20. 4.*
 panied him, and from *Philippi* with others 5. 14.
 went before him to *Troas*, and to *Assos*, from * Their con-
 whence hee accompanied him to *Miletum*; ceipt therefore
 (d) whether the Apostle sent for the Presby- is strange who
 ters of *Ephesus*. Seeing therefore *Paul* ap- say that the
 pointed *Timothe* to stay at *Ephesus*, when him- first Epistle
 selfe was going into *Macedonia*; & in all those was writ to
 iourneyes into *Macedonia* mentioned in the *Timothe* our
Acts, viz. cap. 16. 19. 20, *Timothe* was with him of *Macedonie*.
 in *Macedonia*; and forasmuch as hee went no (d) *Act. 20. 17.*
 more thither vntill hee had beene at *Rome*:

(e) Act. 28.30.

(f) Hieronym.
 siue Sophronius
 in Catalog.
 in Tito.
 Dorotheus in
 synopsi. Isido-
 rus de vita &
 morte sancto-
 rum. 87. & 88.
 Vincentius lib.
 38. c. 10. & An-
 toninus ex Po-
 lycrate, part. 1.
 tit. 6. cap. 28.
 §. 6. Niceph.
 lib. 10. c. 11.
 (g) In Ecclesi-
 aste.

it is apparant therfore that this iourney hap-
 pened in *Pauls* peregrinations, after his de-
 parture frō *Rome*; when he hauing staid there
 aboute two years, was at length dismissed and
 set at libertie by *Nero*, in the 4. of his reigne,
 which was the 57. yeare of grace. From which
 time vntill the 13. of *Nero*, hee renewed his
 former paines in traueilling from place to
 place. Now, the historie of the Actes of the
 Apostles ending with *Pauls* first being at
 (e) *Rome*, the rest of his acts in the 9. yeares
 following, cannot otherwise bee knowen but
 by those his Epistles which were written in
 that time, & other monuments of Antiquity,
 which testifie that *Paul* ordained *Timothe* Bi-
 shoppe of *Ephesus*, and *Titus* of *Creet*. Where-
 unto wee may adde the credible testimonie
 of (f) diuerse authors, who report, that *Ti-*
mothe and *Titus*, as they liued, so also died,
 the one at *Ephesus*, the other in *Creet*.
 The other thing which they object, is,
 that they were Euangelists. But that doth not
 hinder, but that when they were assigned to
 certaine Churches and furnished with episco-
 pall power, they became Bishoppes. For as
Zuinglius (g) hath well obserued, *Philippe the*
Euange-

Euangelist, who had beene one of the Deacons, was afterwards Bishoppe of Casarea. James the Apostle was Bishoppe of Jerusalem, and diuerse of the Apostles (which also may be verified of the (g) Euangelists) when they ceased from their peregrination, became Bishops of certaine Churches, as by the ancient histories is manifest. Hereof we may conclude thus: The supposed Euangelisticall function of Timothe and Titus, was to ende with their persons, and admitted no succession, being (as theselues teach) both extraordinarie and temporarie: but the function and authoritie which they had, as being assigned to certaine Churches, viz. of Ephesus and Crete, (consisting specially in the power of ordination and jurisdiction) was not to ende with their persons, but to bee continued in their successours; as being ordinarie, and perpetually necessarie, not onlie for the well beeing, but also for the verie beeing of the visible Churches: (For, if whiles the Apostles themselves liued, it was necessarie, that they should substitute in the Churches already planted, such as Timothe, and Titus, furnished with episcopall power: then

(g) So was
Marke of Alexandria.

then much more, after their decease, haue the Churches need of such gouernours.) Therefore the function and authoritie, which Timothe and Titus had, as being assigned to Ephesus and Crete, was not extraordinarie and euangelisticall; but, as I will further proue, Episcopall. For, that Timothe was Bishoppe of Ephesus, and Titus of Crete, it appeareth not onely by the subscriptions, annexed to the ende of the Epistle to Titus, and second to Timothe: but also by the generall consent of the auncient fathers, and histories of the Church. Eusebius reporteth out of the ecclesiasticall histories which were before his time, that Timothe first had the Bishopricke of the Church at Ephesus, and Titus of the Churches in Crete. The Author of the book, which goeth vnder the name of Dionysius Areopagita, dedicating his treatise *de diuinis nominib.* to Timothe the Bishoppe of Ephesus, doth at the least signifie; that in his time it was a thing confessed, that Timothe was Bishoppe of Ephesus. The Catalogue of Ecclesiasticall writers, which is in Jerome, reporteth, that Timothe was ordained of blessed Paul Bishoppe of the Ephesians, and that

Titus

Euseb. lib. 3. c. 4

Titus was Bishoppe of Crete. The same is testified by Ambrose, præfat. in 1. Tim. & præfat. in Tit. by Dorothæus in Synopsi. by Theodoret in 1. Tim. 3. by Chrysostome in argum. 1. Tim. & in Epist. ad Philipp. homil. 1. by Epiphanius, heres. 75. by Gregorie the great, Pastoral. part. 2. cap. 11. by Polycrates apud Antoninum part. 1. tit. 6. cap. 28. s. 6. by Oecumenius in Ephes. 4. & in 1. Tim. 1. & 5. & in Titum. 1. by Primasius præfat. in 1. Tim. & in 2. Tim. 1. by Nicephorus, lib. 2. c. 34. by Isidorus, de vita & morte sanctorum. 87. 88.

To these two mentioned in the Scriptures, we may adde others out of other the most auncient recordes of the Church, whereof some were made by Peter and Paul, some by John the Euangelist, some by diuerse of the Apostles.

Antioch, (where the professours of the Christian faith were first called Christians) had the first Bishoppe, after Jerusalem, ordained by the Apostles, Peter and Paul, about the yeare of our Lord 45. (as (a) Eusebius sayth) viz. Euodius, whom (b) Ignatius succeeded. Hee, in his Epistle to them of Antioch,

(a) Chronie.
Euseb. anno 45
(b) Euseb. l. 3.
c. 22.

M

hath

(c) Ignat. ad
Antioch.

hath these words; (c) You were the disciples of
Paul and Peter, lose not that which was com-
mitted to your trust.

μνημονεύσατε Εὐωδίου τὸ ἄξιωμα-
καρίσσο πομπένος ὑμῶν, ὃς πρῶτος ἐνεχάρισθη παρὰ τῶν ἀπο-
στόλων τῷ ὑμετέρῳ προσώπῳ.

(1) Peter came
to Rome to op-
pugne Simon
Magus in the
second of Ne-
ro. Paule short-
ly after, vpon
the occasion of
his appeale; frō
whence, after
two years they
departed; Paule
being dismis-
sed and set at
libertie, Peter
driven thence
by Nero.

Prudent. peristephi.
passio. Petri &
Pauli. *unus utrum-
que dies, plures
tamen innotuit
anno videlicet superba
morte laureatum.*
Peter crucified

Iun. 29. anno
Neronis. 13.
Paule behea-
ded Iun. 29.

anno Neronis.
13. not 14. for
Nero himselfe
died on the 10.
of Iune in the
14. yeare of his
Empire.

(d) Irenæus, lib.
3. cap. 3.

(e) Iren. 3. 3.

Remember Euodius
your most blessed pastor, to whom the government
of you was first committed by the Apostles.

As touching the first Bishoppe of Rome,
though I finde great varietie of opinions, yet
this I take to bee the truth; that Peter and
Paule being both (1) at Rome (where they staid
either of them somewhat about two yeares,
but neither of them professing themselues
Bishop of Rome) about the year of our Lord
56, ordayned Linus the bishoppe of Rome;
who continued Bishoppe there ten yeares be-
fore the death of Paul, and twelue yeares af-
ter. And this is that which Irenæus one of the
most auncient writers doth testifie: namely,
that the (d) blessed Apostles Peter and Paul, the
founders and instructors of the Church of Rome,
Lino episcopatum administrande ecclesia tradi-
derunt, committed the Bishopricke and admini-
stration of that Church to Linus: after whom
followed, successiue, Anacletus, and
then Clemens; as not onely (e) Irenæus, and

(f) Euse-

(f) *Eusebius* (who saith, that he was the third after *Paule* and *Peter*: for *Linus*, saith he, was the first, and after him **Anacletus*) but (g) *Ignatius* also (who liued at the same time) doe witnesse.

(f) *Euseb. l. 3. c. 22.*

* ἀνέγκλιτος.

(g) *Ignat. ep. ad Mariam*
Calistobolus.

I come to *Alexandria*, where *Marke* the *Euangelist* was the first bishoppe, by the appointment of *Peter*. For although this be not certainly knowen, whither *Peter* leauing *Rome*, did take *Marke* with him into *Egypt*, and ordayned him there, (as (h) *Nicephorus* writeth, and as wee may well thinke, if by *Babylon* where *Marke* was with him, 1. *Pet. 5. 13.* we vnderstand *Babylon* in *Egypt*;) or whether he did send him thither from other parts, as (i) others testifie; yet this is confessed, that he was by *Peter* apointed bishop there. And surely if he were bishop there, we need not doubt, but it was by *Peters* assignemēt. For being his disciple, & perpetual follower, it may not bee thought, that he separated himself frō *Peter*, & bestowed himself, whiles *Peter* liued, without his direction. But that hee was bishoppe there, whiles *Peter* liued, we haue certain euidēce. In the eight year of *Nero* his reigne, saith * *Eusebius* (that is 4. or 5. years before *Pet.* death) *Anianus* succeeded *Marke* the *Euangelist* in the Church

(h) *Niceph. lib. 14. c. 39.*

(i) *Gregor. lib. 6. Epist. 37.*

* *Euseb. l. a. c. 24.*

(b) Proem. in
Matth.

(c) In Catalog.
script.

(d) Ad Euagr.

(e) Doroth.
synopf.

(f) Euseb. lib.
3. c. 11.

of Alexandria, being a religious man and every way admirable. Hierome saith, (b) that the second Euangelist is Mark, *interpretas Apostoli Petri, & Alexandrina Ecclesia primus episcopus*, the interpreter of Peter the Apostle, and the first Bishoppe of the Church at Alexandria. And againe, (c) that Marke hauing established the Church at Alexandria, died in the eight yeare of Nero, and was buried at Alexandria, Anianus succeeding him: & in another place, that (d) at Alexandria, euen from Marke the Euangelist, there had alwayes Bishops beene elected &c. Dorotheus also sayeth, that Marke (e) was the first Bishoppe of Alexandria, and that hee was martyred and buryed there.

From Alexandria I returne againe to Ierusalem: for after Iames the iust was put to death, the (f) apostles and disciples, and kinsmen of our Saviour Christ, which yet were remaining, assembled themselves from all parts, and hauing consulted among themselves, whom they should think worthy to succeed Iames, with one consent made choyse of Symeon the son of Cleophas, of whome there is mention in the Gospell, because hee also was our Saviours cousin: For Cleophas, as Hege-sippus reporteth, was Iosephs brother.

Thus

Thus haue you heard, that the Bishops of the foure principall churches, *Rome, Alexandria, Antioch, and Jerusalem*, were all ordayned of th'apostles. To these I will adde *Smyrna*, because thereof there is most euident prooffe: namely, that *S. Iohn* th'apostle, ordayned *Polycarpe* the bishop of that church. That he was bishop there, the church of *Smyrna*, as you heard before, which liued vnder him, did by their Letters professe: and *Ignatius*, who was well acquainted with him, doth (g) witnesse. That he was made bishop by the Apostles, *Irenaeus*, who was his scholler, doth plainly testifie. *Polycarpus*, saith he, (h) was not onely taught of the Apostles, and had conversed with many of them, who had seene our Lord; but also he was, by the Apostles, ordained Bishop in Asia, in that church which is at *Smyrna*. The like hath *Eusebius*, (i) τῶν ἀποστόλων ὁμιλιῆς πολυκαρπῶς, τῆς κατὰ Σμύρναν ἐκκλησίας πρὸς τῶν αὐτοπῶν καὶ μαθητῶν τοῦ κυρίου τὴν ἐπισκοπὴν ἐνχειρισμένους. And more particularly, that he was ordayned by *Saint Iohn*, not only *Tertullian* (k) doth acknowledge: (for, hauing saide that the churches were able to shew, that their first bishop was ordained by some of the Apostles; hee addeth,

(g) Igna. epi. 7
ad Smyrn. et 8.
ad Polyc. epi. c.
Smyrnenf.
(h) Ire. l. 3. c. 3.

(i) Euseb. lib. 3
cap. 35.

(k) De praescriptis.

addeth, *Sicut Smyrnaeorum ecclesia Polycarpum ab Ioanne conlocatum refert, as the church of Smyrna recounteth Polycarpe placed by John:*) But Ierome also doth confesse. *Polycarpus Joannis Apostoli discipulus, et ab eo Smyrnae episcopus ordinatus: (1) Polycarpe, John th' apostles scholler, and by him ordained Bishoppe of Smyrna.*

(1) Catalog.
scriptor.

And not to mention any more particulars, the most ancient Writers, who liued next the Apostles times, doe witnesse, that John, after his returne from exile, ordained Bishops in diuers places, according to the direction of the holy Ghost. So saith (2) Clemens. Irenaus saith, (3) th' apostles committed the church, which is in euery place to bishops; And (4) that th' apostles left them their successors, *suum ipsorum locum magisterij tradentes*. And againe, (5) *habemus annumerare, &c.* We are able to reckē those who were by th' apostles ordained Bb. and their successors vnto our time. Likewise Tertullia (6) professeth, that th' apostolick churches could shew the order of their bishops, so running along by successions from the beginning, that their first Bishop had for their founder and antecessor, one of the Apostles, or apostolicke men, who had continued

(2) Euseb. ex
Clem. lib. 3.
cap. 23.

(3) Iren. lib. 4.
cap. 63.

(4) Lib. 3. c. 3.

(5) Ibid.

(6) Tertul. de
præscrip. ad
uers. hæretic.

inued with the Apostles.

Against all this, which hath beene saide to proue that th^e episcopal function is of apostollicall institution, the authoritie of *Ierome* is obiected. First, where he saith, (7) vntill fac-
tions did arise in the church, some saying, I am of Paule, I am of Apollo, &c. the churches were
gouerned by the common counsell of the Presby-
ters: But when they began to draw disciples af-
ter them, namely, such as themselves had bap-
tized, it was agreed in the whole world, &c.

(7) In Tit. 1.

I answere, first, that this speech of *Ierome*, in respect of the church at *Ierus.* is vnttrue: which was first gouerned by th^e apostles in common, and after, committed to *James* in particular, before we read of any presbyters there ordained. (8) *Ierome* himselfe hath tolde vs, that
James straight-waies after the passion of our
Lord, was by the Apostles ordained Bishoppe of
Ierusalē. Secondly, in respect of other churches; that which he saith, neither proueth that the office of Bb. & presbyters were cōfounded (which notwithstanding seemeth to haue bin his scope by that which followeth in the same place) neither doth it hinder, but that the distinct office of Bb. is of apostollicall institutiō.

(8) Catalog.

It

It is true, that for a time the Presbyters by common counsell governed the churches, but as vnder the Apostles, who kept in their owne hands the Episcopall authoritie; they, I meane the Presbyters, hauing neither the right of ordination, nor the power of outward iurisdiction. This therefore doth not prooue, that the offices of Bishops and Presbyters were confounded. The name of Bishop was confounded with Presbyter: but the office and authoritie of the Bishop, was as yet in the Apostles; The Presbyters beeing such then vnder the Apostles, as they were afterwards, vnder the Bishop.

But when th'apostles were to discontinue from those churches, which they had planted, then were Bishops substituted: wher-vnto the factious behauiour of the Presbyters (wherof *Ierome* speaketh) might be some inducement. For, parity indeede breedeth faction & confusion. For the avoyding whereof in the absence of the Apostles, Bishops were instituted; but when, and where, and by whom, and to what end, let *Ierome* himselfe testifie. Whē? when *factious began to spring in the church*, saith (a) *Ierome*, some saying *I am of Paule*, I am of *Apollo*,

(a) In Tit. 1.

Apollo, Jam of Cephas, which was in the Apostles time, 1. Corin. 1. and it were sonde to imagine, that factions did not begin till after their time.

Where? *in toto orbe*, saith *Jerome*, it was decreed in the whole world. Which could not be in the Apostles times, without their consent; nor neere the Apostles times, without a generall Council, which was not.

By whom? *Jerome* (b) hath told vs, when, and by whom, *James* was made bishop of *Ierusalem*, *Marke* of *Alexandria*, *Timothe* of *Ephesus*, *Polycarpe* of *Smyrna*, &c. To what end? to avoyde schisme, saith *Jerome*: And therefore, for the same end to be retained, as hee doth also acknowledge. For, the safety of the church, dependeth on the dignity of the Bishop; to whō if a peerelesse power & eminent aboue all be not giuen, there will be as many schismes in the churches as there be Priests.

(b) Vide supra.

Aduers Luciferian.

Secondly, they vrge *Ieromes* inference in that place: Presbyters, at the first, ruled the church by common counsell; therefore the bishops, and they, ought to rule the church in common still. I answer, it followes not in respect of the Presbyters themselves. Before titles were distingui-

shed,



shed, and presbyters assigned to their severall cures, they attended the whole flock in common; which after the parishes were distinguished, and they severed to their severall cures, they did not: Onely the Bishop, and the presbyters which remained still about him, had the like care, which th'apostles and presbyters had, at the first; The Bishop vsing the advise of the Presbyters (though not to bee over-ruled by them) vntill their advise and assistance, to themselves seeming troublesome, and to the Bishop (by reason of the frequent Synodes, and synodall constitutions) needlesse, grew out of vse.

(c) Epist. ad
Octavian; item
ad Evagrium.
in Tit. 1.

Thirdly, they alledge out of *Ierome*, (c) that *Bishop & Presbyter is all one: & therefore Bb. are to know, that they be greater the Presbyters, rather by the custome of the church, the by the truth of divine disposition.* I answered: where *Ierome* saith *Episcopus* and *Presbyter* is all one, he is to be vnderstood in respect of the names, which he proueth, by (d) many testimonies, to be confounded in the writings of th'apostles. And in this sense it is true, that whereas now *Episcopus* is more then *Presbyter*, it is to be ascribed to the custome of the Church; as before

(d) Phil. 1. 1.
Act. 20. 17. 28.
Tit. 1. 5. 7.
1. Pet. 5.

before I haue noted out of *Theod.* And in the same sense, *Augustine* (e) is to be vnderstood, when he saith, according to the names of honour, in which the vse of the church hath pre-
uailed, Episcopatus est maior Presbyterio; that is, *Episcopatus, Bishop-ship*, is a name of greater honour then *Presbyterium, Priesthood*. But if you think that *Jerome*, in affection towards his owne degree, (which hee sought to set as high aboue the deacons as he could, who (f) (f) Ad Evagr.
 at that time beganne to compare with the Presbyters) did meane, that the functions, as well as the names, were confounded, or that it is not an Apostolicall ordinance, that Bishoppes should be set ouer the Presbyters: you shall make him, not onely to striue against the streame of all Antiquitie, but also to be contrary to himselfe: as appeareth by all those allegations, which I haue alreadie cited out of his writings.

If his meaning should be, that the superiority of Bishops ouer Presbyters, though it be an apostolicall tradition (as (1) him-selfe calleth it) yet notwithstanding, is not direct-
 lie of diuine institution; although there be

21. Though in respect of the first institution, there is small difference between an apostolical & divine ordinance, because what was ordained by the Apostles, proceeded from God, (in which sense & no other, I doe hold the episcopall function to bee a diuine ordinance:) yet in respect of perpetuity, difference by some is made betwixt those things which be *diuini*, and those which be *apostolici iuris*: the former in their vnderstanding beeing generally, perpetually, and immutably necessary; the latter, not so.

(3) Act. 15.

(4) Act. 20.28

of the parties by them ordained, (4) attend the flocke ouer which the holy Ghost hath made you bishoppes: notwithstanding, for more euidence, I wil in the last place directly, yet briefly proue, that the episcopall functiō, is of diuine institution, or, that bishops were ordained of God. For, by whō was *Timothe* ordained Bishop? By *Paul*, I confesse, as the instrument; but yet by the holy Ghost, as the author & director of his ordinatiō. For he was made bishop by prophecy, (5) 1. Tim. 4. How is that?

(5) 1. Tim. 4. 14.

(6) Chrysost. homil. 5. in 1. Tim.

(7) Theodoret. Theophylact. Oecumen.

In 1. Tim. 4.

See Calvin also in 1. Tim. 4. 14.

ἐν ἀνθρώποις γέγονας ἱερεὺς, thou wast made bishop faith (6) *Chrysostome*, not by humane suffrage, but by prophecy; that is, by diuine reuelation, faith (7) *Theodoret*. That is, *spiritu sancto iubente*, by the cōmandement of the holy Ghost, faith *Theophyl.* *πνεύματος γὰρ προέειπεν*, faith *Oecumeni-*

us, ἐξήκουτο οἱ ἐπίσκοποι, καὶ ὁ χυδαῖος, for by the appointment of the holy Ghost, Bb. were made, & not at rādon. By whom was Archippus made Bishop of Colossa? see Col. 4. 17. Where Paule vsing the same exhortation to him, which hee gaue to Timothe the Bishop of Ephefus (a) 2. Tim. 4. namely that hee should fulfill his ministry, hee addeth, which thou hast receiued in the Lord; and therefore by Gods ordinance, and as it were at the Lords hands. And to conclude, the same may evidently be proued out of this text, which I haue in hand. First, in that the Bishoppes of the seauen Churches are called *Angels*: which not onely sheweth the excellencie of their calling, but also proueth, that they were authorized and sent of God. Secondly, that they are commended vnder the name of *Starres*; to signifie both the preeminence of dignitie which they haue in this life (for the Starres are the (b) crowne of the Church, Apoc. 12.) and also the prerogative of glorie which they shall haue in the world to come, when they hauing faithfully perfourmed their duetie shall shine as (c) Starres in the Firmament for euer. Daniell, 12.

Col. 4. 17.

(a) 2. Tim 4. 5.

(b) Apoc. 12. 1

(c) Dan. 12. 3

(a) Apoc. 1. 16.
 b 20.

Thirdly, that these bee the seauen Stars which our Sauour Christ did (d) *hold in his right hand*. Which plainly argueth, his, both approbation of their function, and gracious protection of their persons.

Thus hauing proued this doctrine arising out of the text, that the episcopall function is of apostolicall and diuine institution: it remaineth, that we should from thence gather som vses to our selues, both for the informing of our iudgments & reforming of our liues. For the rectifying of our iudgements, the same doctrine which by way of explication of my text I proued; I doe now by way of application commend vnto you: that as the episcopall function hath beene manifestly proued to bee lawfull and good, as being the ordinance of God; so you would bee perswaded to acknowledge it. But you will say; Some further matter, by your doctrine, may seeme to bee intended. For whereas it hath bin proued, that the gouernment of the Churches by Bishoppes, is an apostolicall and diuine ordinance: may not wee also inferre, that all Churches are so necessarilie and perpetually tied vnto it, as that no other

ther forme of gouernement is warrantable in the Church of G O D? and that not onely this gouernment is lawfull, but that it onely is lawfull? This inference I referre to their consideration who hauing fancied that the Presbyteriall plot-forme is commended vnto vs in the scriptures; doe therefore vrge the same vpon vs, as perpetually and vnchaungeably necessarie in all Churches. As for others, who being of better temper, doe so commend their forme of discipline, as that they doe not condemne all others, neither seeke to force other Churches to their imitation; they are to expect the like moderation from vs. For although wee bee well assured that the forme of gouernement by Bishoppes, is the best, as hauing not onely the warrant of Scripture for the first institution, but also the perpetuall practice of the Church from the Apostles time to our age, for the continuance of it: notwithstandinge, wee doubt not, but where this may not bee had, others may bee admitted; neither doe we denie, but that siluer is good, though Gould be better.

But

But some will say, the protestants, which were the blessed instrumentes of G O D for the reformation of religion in this last age, are thought to haue preferred the other discipline by presbyteries, before this by Bishops: and therefore in thus magnifying the Bishoppes, you seeme to ioyne with the Papists against them. Whereunto I aunswere, that those godly and learned men (a) allowed the episcopall function, and simply desired the continuance thereof. Notwithstanding, when together with it they could not enioy the profession of the Gospell, (such was the obstinacie and tyranny of the Popish Prelates:) they were forced with the losse of the episcopall gouernement, to redeeme the most pretious iewell of the Gospell; which is to bee (b) redeemed (if neede bee) with the losse of all outward things. Which losse, notwithstanding, they endeououred to repaire in some places, by renewing the function of Bishoppes and Arch-bishoppes, vnder the names of superintendents, and generall superintendents, as in *Germanie*. In others, where that could not bee done, either because the Popish Bishoppes were still coun-

10 JY 57 tenanced

(a) See the
Suruey of the
pretended dis-
cipline. cap. 8.
pag. 110. 111.
&c.

(b) Mat. 13.
45-46.

renanced by the ciuil magistrate, as in *France*; or because the form of ciuil gouernment being after the expulsion of the B. changed into a popular state, could no more endure the gouernment of a Bishop, then *Rome* after the expulsion of *Tarquinius* the regiment of a King, as at *Geneua*: they were forced to bring in that forme of gouernment, which is next the best, and by a Senate or Aristocratic of graue men, to supply the absence of a Bishoppe. But, as in those places, where orthodoxall Bishoppes could not bee had, presbyters were wisely brought in, (for any gouernment whatsoeuer, is better then none at all:) so are they verie inconsideratly obtruded on those Churches, where Bishops, most soundly professing the Gospell of Christ, are established; especially, considering that the gouernment by Bishoppes, is not onely simple good and lawfull; but also in comparison, to bee preferred before theirs, as hauing better warrant.

Now let vs consider, what practicall vses this doctrine doth afforde: first, to the, whom God hath subiected to the authoritie of Bishopps. For if their authority be the ordinance

of God, and they in respect of their function are termed Angels, as sent frō God; & Stars, which Christ holdeth in his hand, as approving their office, and protecting their persons; then are we bound in cōscience, first, to reuerence their persons, & as the Apostle exhorteth the (c) *Philippians*, to *haue them in honour*, as spirituall fathers; & as they are heer called, so to receiue them, as the Angels of God.

(c) Phil. 2. 29.

Heb. 13. 17.
(d) Canon. 40.
Ignat. ad Trall.

Secondly, to obey their authoritie, as being the holy ordināce of God: It is the exhortatiō of the Apostle, Heb. 13. 17. as the Canons (d) of the Apostles, and *Ignatius* doe expound and apply it. And the rather we shuld make conscience of these three yses already mentioned, because the schisme, which is in our Church, and all the euilles which arise from thence, (which are worthie to bee lamented with abundance of tears,) are to be ascribed to the neglect thereof; that is, to the not acknowledging of their lawfull function, the contemning of their persons, & opposing their authoritie.

As for the reuerend Bishops themselues, they may reape comfort and encouragemēt from this text. For, seeing they bee Starres in
Christ

Christs right hand, they may be assured whiles they receiuing their light frō him, who is the Sunne of righteousness, do shine vnto his people in the light of doctrine, & of a godly life, they shall be protected frō euill (for who shall be able to plucke (c) them out of his right hand?) and also be preserued, both from falling with the falling (d) starres, & from erring with the (e) wandring starres. And seeing they be the Angels & Embassadors of God; whiles they perform their office & embassage faithfully, they may expect, that he will blesse, defend, reuenge, and reward them.

And lastly, from these words they are to be put in minde of their dutie, that as they be heere honored with the titles of Angels and starres; so they would endeouour to be answerable to their names; that they would fulfill (f) their ministerie, that they would keepe their (g) *depositum*, or that which is committed to their trust; that, as starres, they would shine before others in the light of pure doctrine, (h) and of a godly conversation; that they acknowledging themselves as Angels, entrusted with the (i) custody and guardianship of Gods people, may faithfully, cheerefully,

(c) Iohn. 10. 28

(d) Apo. 12. 4.

(e) Iud. ver. 13.

(f) Colo. 4. 17

2. Tim. 4. 5.

(g) 1. Tim. 6.

20.

(h) 1. Tim. 3.

2.

(i) Psal. 91.

fully, vprightly, discharge the trust reposed in them; and as Angels sent frō God for the
 (k) good of those who shal inherit saluation, they may faithfully and zealously seeke the glory of God, from whom they are sent, in the saluation of his chosen, for whom they are sent: that so hauing shined as starres vpon the earth, and demeaned themselues as Angels in the church militant; they may also shine as the starres in heauen, as *Daniell* (l) hath promised, and be like the elect (m) angels in the Church triumphant. Which the Lord grant for his Christs sake; to whom with the Father and the holy Ghost, one eternall, all-sufficient, infinite, most gracious, and most glorious God, be all glory, honour and praise, both now and euer-more. Amen.

*Glory be to God on high, and
 in earth peace.*

Corrections, and additions.

Pag. 4. in marg. lin. a fin. 5. officer. p. 14. l. 6. 7. needed. in marg. l. 31. in marg. ad 4. lin. adde et editionis græcæ. ca. 29. p. 34. l. 10. esse-where he. p. 40. ad lin. 9. Catv. Instit. lib. 4. c. 3. 5. 16. Incertū est an plures imposuerint manus, necne. p. 48. l. 2. præpositum. p. 65. l. a fin 4. apostolical. p. 73. l. 15. ad 8.

